

Rev Alexander Allen
305 Palm Ave
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The Living Church

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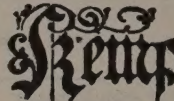
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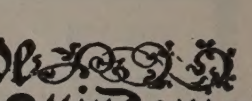
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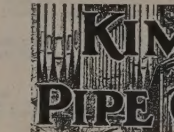
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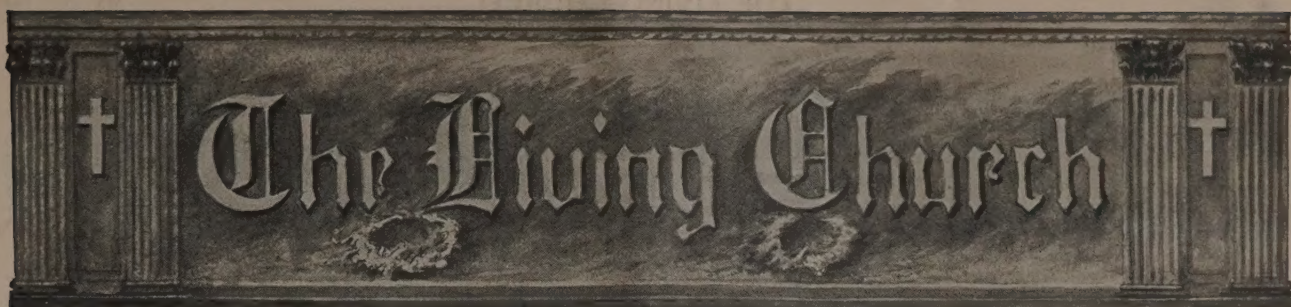
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THE MOMENT we sin, immediately that sin attacks God and damages our fellow-man.—Rev. L. E. Johnston.



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL LIII

MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 22, 1915

NO. 4

A CALL TO THE WHOLE CHURCH

Issued by the Commission on a Nation-Wide
Preaching Mission

At the last General Convention the following resolution was adopted:

"WHEREAS, Our age calls in no uncertain way for a revival of the prophetic ministry, and a reëmphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"WHEREAS, A new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order; therefore be it

"Resolved, The House of Bishops concurring, That this Church in General Convention assembled registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name."

Since the above action was taken the grave conditions produced throughout the world by the general European war have made it more evident to the Commission that at the earliest possible moment the plan for a nation-wide preaching mission should be put into effect. The psychological time for such a mission is the approaching Advent. The Commission recognizes the difficulty of creating through a central agency such machinery as would accomplish the largest results. It believes, however, that the Bishops, clergy, and laity of the Church in the dioceses throughout the country might, without much difficulty, create local diocesan committees, and, through a widespread system of exchanges, supplemented by such additional noonday and other special Advent preachers as are usually secured for the larger centers, together with the coöperation of all the Bishops, effect simultaneously throughout the Church a preaching mission of incalculable value. If a period covering a portion of the Advent season could be given over to such a nation-wide preaching movement, the unity of such an action would, we believe, result in a deep and far-reaching religious awakening within the Church. Now as never before we need to hear and heed the Master's call to a great service. Now as never before we need to accent the solidarity and unity of our Church. In confidence that the hour for such action is imminent, we beg to commend to the Bishops, clergy, and laity the following course of action, with such modifications or adaptations as in their judgment and that of the local diocesan committees may seem wise:

- a—That a nation-wide preaching mission be undertaken for a period of two weeks at the beginning of the approaching Advent season.
- b—That the Bishops of the Church be requested to call together (at the earliest possible day) the clergy and laity of their respective dioceses and appoint local committees as follows:
 - 1—Mission preachers and stations.
 - 2—Publicity and advertising.
 - 3—Ways and Means.
 - 4—Mission Literature.
- c—That an effort be made through a general exchange of diocesan and extra-diocesan clergy to supply missionaries at the strategic points in each diocese.
- d—That provision be made for special services in *every parish* and that the local clergy (where exchanges are impracticable) be requested to conduct daily preaching services.
- e—That pre-Advent retreats be conducted for the clergy and laity.

Believing that the urgency of the present situation, together with the supreme importance of placing a "reëmphasis upon the certain and unchanging words of eternal truth that pertain to salvation," demand extraordinary action on the part of the Church at large, and praying God's richest blessing upon your efforts to aid us in effecting these important ends, we beg to remain,

Fraternally yours,

DAVID H. GREER,
CHARLES T. OLMSTED,
LEWIS W. BURTON,
R. H. WELLER,
FLOYD W. TOMKINS,
ERNEST M. STIRES,

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JAMES E. FREEMAN,
Secretary,

Commission on Nation-Wide Preaching Mission.

P. S.—If further advice is needed relative to the above suggestions, the secretary of the Commission may be addressed at 337 Oak Grove street, Minneapolis, Minnesota. When local committees have been appointed, secretaries are requested to advise the secretary of the Commission of their personnel, together with such plans, places and preaching appointments as have been effected.

EDITORIALS AND COMMENTS

Maturin: A Reminiscence

AMONG the list of *Lusitania* victims is the name of Basil W. Maturin. Thirty years ago, Father Maturin was one of the most brilliant of the Cowley fathers. He was rector of St. Clement's Church, Philadelphia, and one of the most effective mission preachers that the American Church has known. Of an exuberant Celtic nature, he was the farthest possible remove from the ordinary Anglican type of parson. After a ministry of much service in the American Church, he renounced his orders some twenty years ago and was received into the Roman Communion, where, after several years, he was ordained into the Roman priesthood. Perhaps no other loss sustained by the American Church through secession to Rome has been so great as that of Father Maturin.

A sufficient time has now elapsed to enable us to look away from the immediate disappointments and perplexities of the incident and ask why the Anglican Communion loses to Rome such a son as he. It is not sufficiently explained on merely intellectual grounds, and, with all deference to the changed convictions which came to him, the difficulty was not intellectual but temperamental.

It is the rarest thing for an Irishman to be a pronounced Catholic of the Anglican type. The Orangeman and the extreme Irish Romanist sometimes seem to have more in common than has either with typical English High Churchmanship. The fervid Celtic nature is repelled by Anglican coldness; and the Anglo-Saxon seldom realizes the sense of coldness that the Celt and the Latin feel in English worship. Even Anglican Catholics are not really one with Celtic Catholics. The warmth of the religion of the emotions which leads one Irishman to prostrate himself as a matter of course before the Reserved Sacrament, and another to throw a brick at him for doing it, is simply an unexplored field to the English Churchman. The latter, faithfully trying to carry out the requirements of his book of private devotions, may indeed awkwardly bend his knee at the appointed time, very much as a camel acts when he is preparing to relinquish his passengers; and the strain of this labored act of Ritualism upon the Irish Catholic whose knee bends gracefully as a matter of course, must probably be blankly unintelligible to such of us as are of pure Anglo-Saxon blood. Among the striking results of the Anglican Reformation, the Anglo-Saxon became physically the most awkward, ungraceful specimen of humanity. The dancing school has laboriously and with only partial success sought to do for Englishmen what their religion does naturally for other Christian nations. But David would have had difficulty in dancing before the ark if he had been trained in an Anglican seminary. He would probably have been obliged to substitute a thesis on the composite character of the Hexateuch.

And so the Celt has very much to put up with when he associates with English High Churchmen. We, on our part, even in America, go on awkwardly in our blundering, provincial way, trying to make Englishmen of the Act-of-Uniformity type out of all the diverse American people, not to mention the foreign mission field. And when we talk of American Catholicity breaking the bonds of sixteenth century Anglicanism, and urge that in the twentieth century we forget the quarrels of the sixteenth and really develop the thought of the Catholicity of the Church, all sorts of adversaries hurl metaphorical bricks at us and bid us shrink down into like provincialism with themselves. The Celtic nature of the Catholic type simply revolts at this puerility. The Irishman refuses to become an Englishman of any sort; much more, an Elizabethan Englishman.

And so we lose men of the Maturin type. We are not hospitable to them. Perhaps we do not actually persecute them, as our fathers did, but our narrowness repels them. If we would be American Catholics with them, we should obviously try to supply the religious needs of all sorts and conditions of men, whatever their birthplace. We should cultivate those devotional

practices that have been found useful elsewhere, whether among Teutons or Celts or Latins.

We strongly suspect that our typical Anglicanism makes it very difficult for Churchmen of non-English ancestry to get along with us. They come to us expecting us to be American Catholics; and they find us, quite largely, English establishmentarians. We wear out the Maturins, we make them despair of us. Precisely where Rome shows the spirit of breadth, we are narrow. Perhaps we are also broad where she is narrow, and the Tyrrells, beating against the cage of Roman narrowness, are as pathetic as the Maturins similarly situated among Anglicans. Yet we lose the Maturins and do not gain the Tyrrells.

And there was also, in the Anglican days of Father Maturin, the embarrassment of much openly avowed heresy in the Church. Few realize how largely that embarrassment has now passed away, so quietly did it go. When we all stopped talking about heretics in our ministry, lo, they forgot their heresy. Rarely indeed do we find the cardinal articles of the Catholic Faith challenged by American Churchmen now. It is no longer considered the "broad" thing to do; for be it said to the credit of Broad Churchmen, they have very largely eradicated that disloyalty from their own ranks. The "radical" to-day writes an essay to prove that the Confirmation rubric doesn't mean what it does and does mean what it doesn't; but the same saner balance that corrected the misconceptions of the earlier day can be depended upon to correct this also, and being purely a plea for the revival of the worst sort of mediaevalism—as, indeed, its chief recent exponent seems frankly to avow—the spirit of the Twentieth Century may be left to deal with it. The things that disturbed Maturin on the intellectual side of Churchmanship that was called Broad in his day have largely died away in the American Church, for real breadth has very largely succeeded to the shallowness that once claimed the name. Broad Churchmen to-day are, and mean to be, loyal Churchmen, and, for the most part, they have no sympathy left for the destructive form of religion that was once current among them. Young clerics whose "broad" position caused grave distress and misgivings to Maturin, afterward became perfectly respectable Bishops, whose middle-aged decorum beams like the rays of a diamond at every episcopal visitation.

WE LOST the Maturin type of man two decades ago because our Anglicanism was too insular and our "breadth" too shallow. We have very largely recovered from the second of these limitations; we have been less successful with the first.

Some day the ideal will rise of making the American Church hospitable enough so that not only the descendants of English settlers but also Celts and Teutons and Latins and Slavs shall feel at home among us. We shall get over the idea that Twentieth Century ecclesiastical manners should be those of the sixteenth. We shall hate the very idea of basing our religion upon a Protest against somebody else's religion. "Romish" will have lost its terrors for us, for we shall be as ready to borrow ideas from Italy as from Scotland. There will then cease finally to be any danger of restoring fourteenth century abuses, for the idea of bolstering up a dead past and pretending it can be a living present will itself have died. For just as long as there are men who insist that we should be sixteenth century Churchmen in the Twentieth Century there will equally be fear that we shall lapse into fourteenth century Churchmen; it being quite as reasonable that we should be the one as the other, and totally unreasonable that we should be either.

When that time comes, we shall cease to lose our Maturins to Rome. Of course we should not lose them now if they would look beyond superficialities, but they are not always able to do that.

In the meantime we owe an endless debt of gratitude to Socialists and some other modern people for giving us some-

thing else than Ritualism to worry about. We are gradually increasing our sanity.

AS FOR FATHER MATURIN, whatever hard feelings there may have been when he left us, just as we needed him most and when he was doing a most remarkable work among us, they are forgotten now. We see our faults much better now than we saw them then. The things for which he labored in the American Church, and despaired of obtaining, are very largely commonplaces among us now. We still retain the name for the national Church that caused him questionings and heart burnings; but it is retained as a concession to a respected and reverend minority, whom we would not offend; and its retention is made possible only by a tacit and unanimous consent that we shall not vote on the subject, lest we too hastily enact that which none of us desires except as the result of very general agreement. Father Maturin's despair for the American Church was pathetically unnecessary. He left, but the Holy Spirit stayed; and as He had worked through Maturin, so He continued to work through others when Maturin left us. Did Maturin, one wonders, ever find peace—until the cold waters of the Atlantic engulfed him and showed him the way to peace?

Whether so or not, he rests now. The perplexities that dimmed his vision are cleared away now. The unity that can knit Celt and Anglican and German and Latin and Slav into one communion and fellowship is accomplished now.

We of the Anglican Church shall remember only his deeds as one of us. Grant, O Lord, to one of the bright stars in the firmament of the Anglican priesthood, that eternal light may increasingly be his, forever and forever; and may he grow in grace and in holiness until one day his eyes shall be opened to see the King in His beauty!

WE are printing on another page a "Call to the Whole Church" issued by the Joint Commission of General Convention on a Nation-wide Preaching Mission.

That there should be attempted throughout the American Church such a nation-wide campaign, "whose sole purpose and aim shall be the salvation of men through Him whose Name is above every name," and in which "a new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order," has been determined by General Convention. Let us proceed, therefore, to carry this policy into effect as enthusiastically as we can.

The time fixed for the nation-wide mission is the coming Advent. We could have wished that the Joint Commission had allowed more time between its Call and the date for its fulfillment, but that cannot be helped now. We must work harder, since we have to work rather too quickly.

The First Sunday in Advent falls this year on November 28th. To get the people, the mission must be finished before the rush of Christmas preparations is upon them. That means that the first and second weeks of Advent are alone available. And so we have only six months in which to arrange for a mission on the largest scale that has ever been attempted in this Church.

Of course this means that each of the clergy must, in effect, prepare himself to fulfil the work of a missionary. We have no trained army of mission priests ready to assume our pulpits; the small number of specialists already trained is insufficient under normal conditions and can hardly be much of a factor if the movement really takes on a nation-wide emphasis. The parochial clergy must depend upon each other. Seldom can a priest be an effective missionary in his own parish; but by a system of exchanges, the clergy must arrange among themselves.

Dr. Freeman, secretary of the Joint Commission, announces his willingness to enter into correspondence on the subject. We beg to suggest at the outset that every clergyman who is willing to prepare himself for the work should promptly acquaint Dr. Freeman with that fact, stating his willingness to go where he is assigned, provided that his own place can be similarly filled in his parish. Of course each clergyman will wish and ought to wish personally to pass upon the suitability of the missionary for his own parish.

It is too late to discuss *whether* we will do this. It is almost too late to discuss *how* we will do it. The immediate need

is to learn how many of the clergy will write at once to Dr. Freeman, "I will."

THE appreciative letter of the Rev. Dr. Bragg with reference to the late (African Methodist) Bishop Turner is one that we are glad to receive. But we ought also to point out that the American Church created machinery to accomplish precisely that which, according to Dr. Bragg, Bishop Turner wished to accomplish, and neither he nor his associates made any effort to put the machinery into motion.

We refer, of course, to the tender set forth in the Quadrilateral. General Convention constituted its Joint Commission on Christian Unity to work out details in connection with any such overtures. If the time ever comes that the African Methodist Church desires to be brought into corporate unity with the historic Catholic Church through the agency of the Protestant Episcopal Church, its first step is simply to communicate that desire to the chairman of the Joint Commission already referred to, the existence of the Commission having been continued for the express purpose of receiving any such intimations. It would then devolve upon the Commission and the representatives of the African Methodist Episcopal Church to devise ways and means for carrying the terms of the Quadrilateral into effect.

Whatever disappointments there have been to Dr. Bragg and other thoughtful leaders as to our own Church work among colored people, here is one possibility which has not been tried, through no fault of the American Church. It is not yet too late to try it, if the African organization desires it; but if the wish was only personal to Bishop Turner or to others who may, with him, be "in advance of the age," we cannot see that the American Episcopal Church is to be blamed for it.

WE deem it proper to print a translation of a letter received from Bishop Herzog, the well-known Old Catholic prelate, with respect to the Bishop de Landas, now in this country, who has described himself and has been accepted as an "Old Catholic Bishop." It must be remembered that "Old Catholic" is quite as technical an appellation as is "Protestant Episcopal" or "Roman Catholic," and one claiming the title must naturally expect it to be tested by the standards of the body thus named.

Bishop Herzog's letter is written in German. The following is a translation:

"BERN, Switzerland, April 3, 1915.

"The Living Church:

"Your remarks in regard to the 'Bishop de Landas' and the Englishman Mathew, which appeared in your issue of March 20th, I have read with great interest. The Old Catholic Bishops have been so terribly fooled that they can well realize when others meet with the same misfortune. I would consider it of great importance for the interest of the Church at large if well known theologians of the Episcopal Church in America would take under advisement two theses which I hereby submit. If they are correct, it would seem to be quite clear what our stand toward Mathew and the Bishops consecrated by him should be.

"Respectfully,

"DR. EDWARD HERZOG, Bishop.

"TWO THESES

I.

"A consecration obtained under false pretenses and by the submission of falsified documents cannot be considered valid, even though consecration was performed by a Bishop in good standing.

II.

"As is said: *Nulla ecclesia sine episcopo*, so it is contrarily true *Nullus episcopus sine ecclesia*, which means, A man who has been consecrated by a Bishop of a not regularly organized Church, be the prelate's see a certain diocese or without territorial limitations, but who on his own initiative, and for personal interests, seeks to attain to the dignity of a Bishop, is not rightfully a Bishop, even though the form of consecration has been observed in all details."

Without discussing Bishop Herzog's "Two Theses" in detail, and without information as to the applicability of the first of these to any current discussion—certainly with no charges of our own against anybody—we believe it is useful to discover

the Old Catholic view concerning those whose claim to the Old Catholic title the elder Bishops of that body repudiate. It will be recalled that the decision of the House of Bishops in the Vilatte case was on somewhat the lines here set forth by Bishop Herzog.

IN his Protest to the German government against the sinking of the *Lusitania*, President Wilson has nobly interpreted the sentiment of the American people. If German casuistry has a way of defending the drowning of women and little children who were peaceably exercising their rights, this country is not interested in a discussion of that casuistry. A hundred million people solemnly voice their Protest through the President, first before the German emperor, second before the conscience of humanity, third before the Throne of God. At present the Protest ends the American programme. What follows depends upon Germany. It might almost be said that the American people do not care what it shall be. They will support the President as one man in whatever may be thrust upon them. They are too greatly moved to speculate upon eventualities.

For almost worse than the deed itself is the report that it was made the occasion for general rejoicing in the German cities. Recognizing the difficulty of giving full credence to cabled news from Germany, we shall not credit that report until it shall be confirmed by direct mail. If that report is true, the German people are not what we have believed them to be; though even then we shall assume that a wave of madness has passed over them, similar to that of the Salem witchcraft delusion, from which they will ultimately emerge.

What shall be the ultimate place of the German people in the history of the world depends upon—the German people.

THAT a third abortive attempt should have been made to obtain a Bishop Coadjutor in Dallas is very sad. Bishop Garrett is senior in age of the entire American episcopate and second in order of consecration. Despite his 82 years, he continues to fulfil all the duties of his episcopate, as he has done for more than forty years. He has built up a unique work in what began as a missionary district with almost nothing and is now a diocese with nearly five thousand communicants.

Dean White, of Grand Rapids, who was elected Bishop Coadjutor, would admirably fulfil the requirements of that position both with respect to the diocese and to the House of Bishops. We regret that he should not have seen his way clear to accept the election; yet no one can answer such a call except he to whom it comes, and the work of Dean White in Western Michigan is one of great importance, in which he seems to be as truly needed as one man can be anywhere.

THE important Answer of the Lambeth Consultative Body with respect to Kikuyu deserves careful analysis, which we shall give to it later when we are able to consider the "Statement" made by the Archbishop of Canterbury in connection with it. The two are published together in pamphlet form (Macmillan) and we shall defer comment until the entire text is at hand and can be considered.

THE editor has received interesting letters relating to their work in these trying days from the rectors of American churches in Rome and Paris. The Rev. Walter Lowrie, of the former, promises a letter for publication telling how he was recently arrested as a German spy. The Rev. Dr. Watson, rector at Paris, writes as follows:

"The American Church in Paris counts it a privilege to be the almoner of so many of the people of America in these trying days of suffering, when there is scarcely a person in the country who is not mourning some one of the family who has given his life for his faith; and when at this hour of writing word has just come to the rector that all the civil Belgian population on this side of the fighting line is to be sent into France to be cared for here, and that must mean oftentimes in villages which have already their full quota of refugees as their guests. The American Church has sent its help to the Belgians in Belgium on this side the line of battle, to the Belgian refugees in France, and especially has it tried to clothe the women and the babies, and this new exodus of helpless Belgian refugees will bring infinitely multiplied appeals for help.

President Wilson
and the *Lusitania*

The Election
in Dallas

The Lambeth
Answer

Letters from Our Clergy
in Europe

In France our help has gone to Catholic orphanages and to Protestant refugees; to Catholic *religieuses* and to the Protestant deaconesses; to the soldiers in the trenches and to the sick and maimed; to the refugees from the northeast of France and to the piteous need of the poor peasants who were dragged from their homes, old men and women and little children, and sent in cattle cars into Germany as "civil prisoners" and who are now being sent back to France by way of Switzerland; to the poor of this great city of Paris, and to the dependent women and children of those brave soldiers who are fighting.

"Just now there are two pressing appeals; again, the same one we have had before, for clothes for babies and clothes and shoes for little boys and girls, and for those little black aprons the school-boys wear; and then, next and just as appealing, is the demand for artificial arms and legs; generally just the wooden peg that an amputated soldier may go back home and work for his family and his little ones in need and in distress, and he wants to go—poor fellow—and he wants to work, and he can get work if we can get him the wooden peg-leg to go with and to work with. The rector wants to put that appeal forward, now and quickly; \$10.00 will save a man for usefulness by buying him a wooden leg.

"The thing we fear is that as time goes on they may lose their desire to work, if they are not helped now; so that this means helping to save a man morally, if the help comes quickly enough."

The following are the acknowledgments for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, May 17th:

Miss Caroline Rogers, Baltimore, Md.....	\$ 2.50
St. James' Church, Farmington, Conn.....	1.20
C. E. P., Sanford, Me.....	1.00
K. K., Bloomfield, N. J.....	10.00
Rev. Carlos E. Jones, New Britain, Conn.....	5.00
Church of the Ascension, Pittsburgh, Pa.....	17.00
A Churchwoman, Sendai, Japan.....	20.00
St. Paul's, Nantucket, Mass.....	15.00
Philip King Alston, West Raleigh, N. C.....	2.00
John Vaughan, Binghamton, N. Y.....	4.00
Mr. and Mrs. J. S. Conover, Schenectady, N. Y.....	10.00
H. C. N., Boston*.....	15.00
Helen N. Hale, New York City*.....	3.00
Pensioner, Bath, N. Y.†.....	1.00
A Sunday School Class, West Brookfield, Mass.†.....	.50
"In Memory of Father"†.....	4.83
Junior Auxiliary, Epiphany Church, Walpole, Mass.††.....	4.00
Mrs. C. T. Ogden, Portland, Me.†.....	5.00
Total for the week.....	\$ 121.03
Previously acknowledged.....	11,268.67
	\$11,389.70

* For work in Switzerland.
† For Belgian Relief.
†† For Belgian Children.
‡ One-half for Paris, one-half Switzerland.
[Last week the "Total for the week" was printed \$100.00 where it should have been \$100.15. The Grand Total was correct.]

ANSWERS TO CORRESPONDENTS

F. D.—In private ministrations of Baptism or Holy Matrimony, wherever rendered, the priest should be vested.

H. P. B.—The relation of Bishop to rector of a parish in a missionary district is identical with that in a diocese.

F. H. H.—The poem beginning "A fire-mist and a planet" is written by William Herbert Carruth, professor at Leland Stanford University.

CATHOLIC SUBSCRIBER.—The list of Religious Orders in the Anglican Communion, with information about each, is printed as an appendix to Bishop Weller's pamphlet, *Religious Orders in the Anglican Communion*. (The Young Churchman Co., 12 cts., postpaid.)

M. D.—The term "The Extension of the Incarnation" is sometimes applied to the Church, which is the mystical Body of Christ and therefore appropriately so termed, and sometimes to the Holy Eucharist, in which His Body and Blood are sacramentally present. It is more appropriately used in the former sense.

THE KINGDOM FIRST to be extended is that of Christ, into the love, the convictions, the wills of men, until they shall be made over into new and Christ-like beings; until they shall be saved from their sins, be regenerated into His likeness, become through His spirit the sharers of His righteousness, the doers through Him of the Father's will. The sure betterment and the true progress of external conditions in human history depends upon the inward condition of souls, and the first and fundamental concern of the Gospel is with souls, to lift them from the death of sin to the life of righteousness. A heavenly external order will come when the spirits of men are made heavenly in Christ; and the inmost necessity for the nations is that He, the true King of men, shall be made known where His Gospel has not yet been declared, and that Christians the world over who are signed with the sign of His Cross will deny themselves and loyally follow Him.

To make new Christians and to make real Christians, that is the need. If ill will and hate and injury and war are to pass, and be superseded by an age of fraternity, men must be translated out of the age of brute force, out of the negative age where they justify concentration on selfishness by the claim of working no actual injury to others; into the age where, as followers of Christ, they are inspired by true enthusiasm for their fellows, and self-seeking is supplanted by the positive practice of good will.—*The Bishop of Louisiana*.

THE HALO OF DIVINE INTENSITY

By H. C. TOLMAN, D.D., LL.D.

WHITSUNDAY

WE might wonder why God's Holy Spirit did not descend upon the apostles amid the ceremonial grandeur of the Temple. But it came not there. It was in an insignificant room in an insignificant street of Jerusalem that the Holy Ghost appeared in tongues of flame symbolizing divine intensity and zeal.

To-day God's spirit comes to us if we are ready to receive it. Our responsibility concerns itself with the degree of our receptivity. Think what it means to have the Holy Spirit enter the human soul.

It means the driving out of ignorance, prejudice, selfishness, impurity, and pride.

Have I been envious of another? Envy will have no place in my heart, for the Spirit of Christly Service dwells in me.

Have I been unforgiving? I shall be more charitable, for the Spirit of Love dwells in me.

Have I been little and narrow? I shall see with broad vision, for the Spirit of Truth dwells in me.

Have I been selfish? I shall live for others, for the Spirit of Sacrifice dwells in me.

The Divine Spirit brings transformation.

We are metamorphosed into the likeness of the Divine, and this metamorphosis means that we reflect the life of God.

If the world is to be saved it must be done through the revelation of the Holy Spirit in our own lives.

The Eiffel Tower at Paris is now a great Marconi station. It receives the ether waves as they are transmitted from far beyond the sea. Originally it was erected for purposes of gain. The highest motive of its builders was a pecuniary one. For long years after the Paris Exposition it stood idle, a mere freak of man's invention. But to-day it has been touched with the finger of human progress, it catches the thousand messages from the skies, it has linked itself to the great immortal law of service.

And so it is when our selfish and idle life has been touched with the finger of God's Holy Spirit. Like the Eiffel Tower we radiate messages of truth and courage, of healing and power. We become God's ministering spirits and we speak with new tongues. Our hearts glow with divine fire and we cast a benediction upon the world.

St. Francis of Assisi once took a monk with him into the city telling him that they would preach that morning to the people. After passing through many of the city streets the monk said, "Francis, I thought we were going to preach. Is it not time that we began to preach our sermons?" St. Francis answered: "Why, we have been preaching all this morning! As we have touched our fellow-men on the crowded thoroughfares, the sorrowing, the despairing, the sick, the afflicted, the sinful, the ignorant, we have been preaching sermons more eloquent than spoken words."

So it is as we pass in and out amid the rush of busy life. We are preaching our sermons. Our passing will make men stronger or weaker. We bring comfort to the sorrowing, help to the weak, balm to the suffering, truth to the benighted, in such proportion as our own lives have been touched and kindled by the Holy Spirit.

May the halo of our life ever cast a benediction upon the world.

THE STANDARDS of Christ concerning the relations of man to God and of man to man are ultimate and perfect; but the learning of these by men is slow, and the application still slower. In no sphere has the Christianity of Christ ever failed, nor will it ever fail; and the difficulty is that men suspend the thoroughly unselfish search for His meaning or substitute for the application of His meaning some other method of solving their problems.

While it cannot be said that a nation must never resort to arms, still it can be said that a nation should not resort to jealousy, covetousness, ill will, selfish determination to aggrandize itself through the ruin of others. And if no nation resorts to these; if the nations will so yield to Christ as to forsake these sins of selfishness, they will find ways of maintaining the bonds of peace. If these sins are not forsaken, then it is the nations who have failed and not Christianity; and if these sins are laid aside, then the Galilean will surely lead them to victories and blessings of righteousness where the bitterness of battlefields will not be known.—*The Bishop of Louisiana.*



I DARE not trust myself to write much about the *Lusitania*; the crime is too dreadful, the tragedy too appalling! I remember, last October, the voyage on serene seas, the days that passed too swiftly, the joyous company that filled every cabin on that queen of the seas, the lovely, smiling faces of friends new and old, and the sense of security that lapped us round always, from Liverpool to New York. Such a goodly company went out from New York on the spring morning that began her last voyage; some of them were friends of my own—that brings the horror home more vividly to my consciousness, though the guilt were as great had only the unloveliest emigrants in the steerage gone down quick into the abyss when the murderous torpedo tore its way of death into her side. "Woe and woe and lamentation!"

BUT PART of what I should like to say has been expressed admirably in this poem by Joyce Kilmer:

"THE SCARLET SHIP"

"With drooping sail and pennant
That never a wind may reach,
They float in sunless waters
Beside a sunless beach.
Their mighty masts and funnels
Are white as driven snow,
And with a pallid radiance
Their ghostly bulwarks glow.

"Here is a Spanish galleon
That once with gold was gay,
Here is a Roman trireme
Whose hues outshone the day.
But Tyrian dyes have faded
And prows that once were bright
With rainbow stains, are only
Death's livid, dreadful white.

"White as the ice that clove her
That unforgotten day,
Among her pallid sisters
The grim *Titanic* lay.
And through the leagues above her
She looked aghast, and said:
'What is this living ship that comes
Where every ship is dead?'

"The ghostly vessels trembled
From ruined stern to prow;
What was this thing of terror
That broke their vigil now?
Down through the startled ocean
A mighty vessel came,
Not white, as all dead ships must be,
But red, like living flame.

"The pale green waves about her
Were swiftly, strangely dyed,
By the great scarlet stream that flowed
From out her wounded side.
And all her decks were scarlet
And all her shattered crew!
She sank among the white ghost-ships
And stained them through and through.

"The grim *Titanic* greeted her,
'And who art thou?' she said,
'Why dost thou join our ghostly fleet
Arrayed in living red?
We are the ships of sorrow
Who spend the weary night
Until the dawn of Judgment Day,
Obscure and still and white.'

"Nay," said the scarlet visitor,
'Though I sink through the sea,
A ruined thing that was a ship,
I sink not as did ye.
For ye met with your destiny
By storm or rock or fight;
So through the lagging centuries
Ye wear your robes of white.

"But never crashing iceberg
Nor honest shot of foe
Nor hidden reef has sent me
The way that I must go.

My wound that stains the waters,
My blood that is like flame,
Bear witness to a loathly deed,
A deed without a name.

"I went not forth to battle,
I carried friendly men,
The children played about my decks,
The women sang—and then—
And then—the sun blushed scarlet
And Heaven hid its face,
The world that God created
Became a shameful place.

"My wrong cries out for vengeance,
The blow that sent me here
Was aimed in hell. My dying scream
Has reached Jehovah's ear.
Not all the seven oceans
Shall wash away this stain:
Upon a brow that wears a crown
I am the brand of Cain."

"When God's great voice assembles
The fleet on judgment Day,
The ghosts of ruined ships will rise
In sea and strait and bay.
Though they have lain for ages
Beneath the changeless flood,
They shall be white as silver.
But one—shall be like blood."

DEAN INGE publishes the following letter in the *Guardian*, which is worth preserving as an illustration of what "Devotion to the Pope" really means in modern ultramontane circles:

"SIR: I can confirm the testimony of your correspondent from a document in my possession. It is a sermon preached in 1904 by a priest named Milet, Curé-Doyen de la Roë. It bears the *imprimatur* of an Archbishop, and, I am informed, gained high favor for its author. The text is 'Saint-Marc xii. 30. Vous l'aimeriez de tout votre esprit, de toute votre volonté, de tout votre cœur et de toutes vos forces,' and the following extract gives a fair impression of the whole discourse:

"Quand nous nous prosternons au pied d'un Tabernacle devant les Saintes Hosties qu'il renferme, nous adorons Notre Seigneur Jésus-Christ dans sa Présence Eucharistique qui est une Présence substantielle et personnelle;— quand nous tombons aux pieds du Pape pour lui faire l'hommage de notre esprit, pour adhérer à tous ses enseignements, c'est encore d'une certaine façon Notre Seigneur Jésus-Christ que nous adorons dans sa Présence doctrinale. Dans l'un et l'autre cas, nous adorons, nous confessons, le même Christ Jésus. D'où il résulte, par une conséquence rigoureuse, qu'il est tout aussi impossible d'être bon chrétien sans la dévotion au Pape que sans la dévotion à l'Eucharistie." "W. R. INGE."

A French Roman Catholic layman calls our attention to a passage in *La Semaine Religieuse*, of Périgueux, dated December 7, 1912:

"The Pope has wept: The Pope for us is as a Sacrament—that is to say, Jesus Incarnate afresh, and living in the heart of His Church, to guard and guide it. 'I am with thee, Peter, to the end of time.' These are the words of Jesus. A similar affirmation, why should they not have the same effect as the formula of the Consecration of the Eucharist? Therefore, when the Pope weeps, his tears are the very tears of Jesus."

M. Poucy de Ste. Marine adds:

"Two or three years ago a Jesuit, preaching in Notre Dame (Père Coubé, if my memory is correct), cried, 'Our Father which art at the Vatican, hallowed be thy name, thy kingdom come,' etc. He was quite sincere, and did not understand that he was making an idolatrous parody of the sublime prayer of the Gospel."

NOT BECAUSE of its unintentional humor, but because it shows how lamentably our children get hold of Scripture as it is taught, I print here this version of the story of Jacob and Esau as written out in an Eastern Sunday school, recently:

"Jacob was a very pretty boy. His mother and father liked him the best. Jacob's mother got some wool and sewed it on Jacob. And Esau went to his father and said, if I find game will you tell me your birth. And so his father said yes, so he told him and he went off to the fields. Esau was a man with hair growing all over his body. But Jacob was the pretty one. When Esau went to his father and asked for the birth, he said, I gave it to you. And Esau said, you didn't. His father said it is the voice of Jacob but the face of Esau. Esau thanked Jacob for his kindness."

AS WITH everything else in religion, so with sacraments: those who use them must show their intimate connection with everyday life if they want to attract others to their use.—*Canon Adderley.*

S. P. G. ANNIVERSARY

Series of Great Meetings Held in London

BISHOP BURY MINISTERS TO
GERMAN PRISONERS

The Living Church News Bureau
London, April 30, 1915

SPECIAL interest attached to the 214th anniversary of the S. P. G., which was observed last week in London, from its coincidence with the commencement of the Jubilee year of Woman's Work in the foreign mission field in connection with the S. P. G. At the meeting of the Woman Workers held in the Church House an interesting account of their work since its inception in 1866 was given.

In its first year the grants from the Standing Committee amounted to only £161, 14s. This year they amount to £20,472. And while at first the society had only one woman missionary in the field, there are now in its missions 333 women, whose work is both educational and evangelistic, and also medical.

A large gathering attended the anniversary service held in St. Paul's on Wednesday morning. The Archbishop of York was the celebrant in place of the Archbishop of Canterbury, who was not fully recovered from a recent illness.

The Bishop of British Honduras (the Rt. Rev. Dr. Farrar), who preached the sermon, made a most earnest plea for a review afresh of what is called the "racial or color" question in connection with the mission work of the Church. He said that in dealing with those of our fellow-men who belong to such races they had to remember that they had not to do with mere men but with the Holy Ghost. The knowledge of this would alter all their relations with them. "Color prejudice," said the Bishop, was a plant of comparatively modern growth, practically unknown before the fifteenth century. It should have no place in the souls of the saints of God. We had called to our colored brethren in this war, and nobly they had responded, mingling their blood with our own. Things could never be as before. The claim of "race superiority, uninspired by a high spirit of religion," lay at the point of death, and could never be revived.

There was also a meeting of the S. P. G. Medical Missions Department, Sir Francis H. Champneys, M.D., J.R.C.P., presiding. In his address he referred to the students who had given themselves to medical missionary work, and said they included some of the best men the hospital with which he was connected had produced. The Rev. E. H. Mosse in an address stated that, if the medical missionary work was not to fail, three men and six women doctors must be supplied, as appeals were constantly being received from China, India, and elsewhere. Mrs. Ferguson-Davie, M.D., gave a description of medical missionary work among the Malay women in Malacca, Singapore. Another interesting address was given in regard to the work in Corea by Dr. H. H. Weir, in which he told how the Medical Missions came to Corea with the English Church Mission under Bishop Corfe in 1890, and that at this time all the various missions were represented in the Medical School which had been established.

Bishop Montgomery, secretary of the S. P. G., made an important statement at the monthly meeting of the society, as to the policy of that organization as to Protestant missions, which is of special interest in view of the Kikuyu controversy:

The foreign work of the S. P. G. was frequently in the same territory with much larger work of various Protestant societies, English and American. The Anglican Church had always desired to work with this mighty force, especially in non-Christian lands, in all things in which none of her distinctive principles was compromised. The following decision had therefore been made:

First, it had been repeated, for the information of all, that the funds of the S. P. G. could only be expended upon buildings or property which were wholly Church property, and, if possible, freehold. The second resolution was of such importance that the secretary thought he had better give it *verbatim*, as follows:

"Since general educational institutions for secular instruction are springing up in many countries, either on the part of the Government, or as the action of missionary forces acting on inter-denominational or undenominational principles, grants from the S. P. G. will only be made to hostels attached to such central institutions, and provided that, as a condition precedent to the grant being made, in all such hostels full Church life and teaching must be guaranteed to the persons for whose use the buildings are intended, as the rightful heritage of those who are being instructed or built up in the Catholic Faith."

They had felt that the policy of the organization on these subjects ought to be made public that there might be no misunder-

standing. The Anglican Church, with its broad sympathies, had to be proportionately careful how she acted.

The Convocation of the Province of Canterbury met this week at the Church House, Westminster. The Archbishop made an address on the duty of the Convocation and the clergy in general at this great crisis in the nation's history. He said that the clergy must build up spiritual things. More clergy, it was reported, are needed for work at the front.

The maintenance of moral standards during the present conflict was discussed at some length, as was also the subject of alcoholism. The Bishop of Oxford presented the report of the committee of the Lower House on Divorce and Matrimonial Causes, together with a resolution appended to it which had been passed by that House, but no action was taken by the Upper House at this time.

At the request of the Archbishop of Canterbury and with the grateful coöperation of the War Office, the Bishop in charge of the English chaplaincies in north and central Europe has for some time been superintending and arranging ministrations to the Germans in the military hospitals. Lists of names of German wounded reach him from time to time from Boulogne, and these are visited and ministered to in their own language by Roman clergy and Lutheran ministers, besides representatives of the German Y. M. C. A. These the Bishop has been able to organize, and through them he has learned without a doubt that everything that can possibly be done in the way of humane and considerate treatment is being done for German prisoners of war.

It appears from this letter that Bishop Bury has been urging for some time that either he himself or some other expelled chaplain from Germany might be allowed to go and visit for ministrations and other humane purposes the British prisoners in Germany, and to let the officials know at first hand how we are managing camps and caring for their wounded in this country:

"With the exception of Ruhleben and Döberitz, visited by our Berlin chaplain, who is the only English clergyman allowed to remain in Germany, no prisoners or wounded in Germany are receiving a visit from any of their countrymen, or, if we are to judge from the reports that reach us, are receiving any kindness or consideration."

The Bishop sincerely hopes that what is written here may be widely known in Germany, and clear away any misconceptions as to what we on our part feel to be due to prisoners of war.

In acknowledging the sum of £8 10s., collected at a lecture delivered at St. Augustine's Missionary College, Canterbury, and an expression of sympathy from some citizens of the metropolitan city of Canterbury to the Metropolitan of France, Cardinal Luçon, the Archbishop of Rheims, has sent a reply, in which he dwelt on the ancient connection between Rheims and St. Augustine's Abbey. In particular the French Metropolitan referred to the parallel between Canterbury, where St. Augustine baptized the first Christian king in England, Ethelbert of Kent, for which the way was prepared by his Christian wife, Bertha, and Rheims, where St. Rémi baptized Clovis, the first Christian king of the Franks, whose wife Clotilda played a similar part to that of Queen Bertha.

It has been decided to hold a memorial service, for the Canadians who have fallen in the war, at St. Paul's as soon as the Bishop of London, who is to give an address, can fix the date. It will probably take place next week. J. G. HALL.

HE IS Gop and He rules the whole physical universe and He guides the stars in their course, and when He wills, they are; and when He wills, they cease to be.—Rev. L. E. Johnston.

LARGE NEW YORK CHURCH OPENED

Services Commenced in the New Holy Rood

ST. STEPHEN'S KEEPS ITS CENTENNIAL

New York Office of The Living Church }
11 West 45th St.
New York, May 17, 1915 }

HOLY ROOD CHURCH, Fort Washington avenue and One Hundred and Seventy-Ninth street, Manhattan, was formally opened on Sunday morning, May 9th, by the Bishop Suffragan, who also preached at the mid-day service. The first service was a celebration of the Holy Communion at 8 o'clock. Evening service was held at 7:45 o'clock, the rector, the Rev. Dr. Stuart Crockett, officiating. It is a free church and seats are unreserved.

The new plant consists of a church and parish house. Space has been left for a broad approach to a chapel, to be built on the north side of the church about fifty feet back from the avenue front. A rectory will be added later.

The new church is the result of several years of very energetic work on the part of Dr. Crockett and his parishioners. Holy Rood was founded about twenty years ago at 181st street and Broadway, nearly on the site of old Fort Washington, at that time far out of town, but now in a rapidly growing section of Washington Heights.

Dr. Crockett became rector somewhat more than eight years ago. The opening of the subway resulted in a remarkable real estate development in that section and the congregation outgrew the small but exceedingly attractive property that had been enlarged and improved from time to time. Several years ago the old site was sold and an adequate one acquired. The chancel and crossing were erected first and used for worship. Then the parish house was added and converted into a chapel pending the completion of the nave. In 1913 the form of government was changed from trusteeship to wardens and vestry.

The new church, built from the design of Bannister & Schell, architects, is of rough cut Indiana limestone with gray terra-cotta trimmings in the early English style of

architecture. The nave is thirty feet wide and seventy high, and the side aisles are thirteen feet wide. Richly carved wooden trusses support the roof. The chancel has an exceedingly beautiful altar of Carrara marble, and the reredos is to be elaborately decorated.

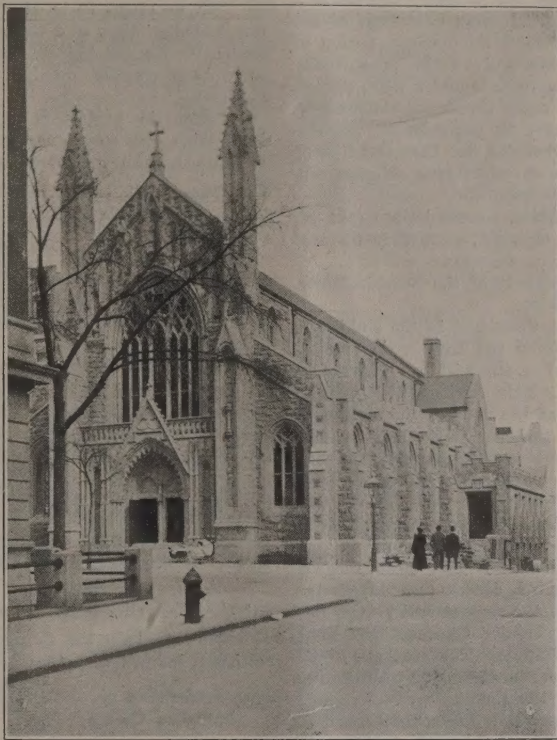
The façade is taken from that of the Hereford Cathedral, England. The seating capacity is between 800 and 1,000 and provision is made for expansion by means of galleries. The cost of the church and parish house was in the neighborhood of \$100,000.

St. Stephen's Church celebrated the 100th anniversary of the laying of its first cornerstone on Sunday, May 9th, although the anniversary date was May 7th. The anniversary was marked by the resetting and unveiling of the original cornerstone, which was first laid on May 7, 1815, in the church on the southeast corner of Broome and Chrystie streets, when they were Bullock and First streets.

The story of the recovery of the cornerstone is interesting, for the Broome and Chrystie Street Church was abandoned more than forty-eight years ago, and the old stone was lost sight of until within a few months, when Frank Gulden accidentally discovered it in the cellar of his place of business, 50 Elizabeth street. He inquired of one of the laborers what it was, and was told it was an old gravestone. But upon examination he found it to be the original cornerstone of St. Stephen's Church. The stone is 36 x 36 x 6 inches, and weighs several hundred pounds.

The present rector, the Rev. Dr. Nathan A. Seagle, the tenth of the parish, completed fifteen years of service on the first of February. During his administration the church has steadily gone forward and is now doing an important and active work. The Rev. Frederic Greaves and Dr. Cyrus Townsend Brady are on the rector's staff. Among the ten rectors of the parish were Bishop Richard Channing Moore of Virginia, and Dr. Hawks, famous for his oratory.

Bishop Greer has issued a second letter to the clergy in regard



HOLY ROOD CHURCH, NEW YORK

to his request for special missionary offerings on Whitsunday.

Missionary Offerings on Whitsunday

"Questions of apportionment," he says, "whether more or less, are not, after all, or should not be at such a time as the present, the principal ground of appeal. In spite of international strife, or rather in part because of it, and for other reasons as well, the world to-day is realizing as seldom if ever before, the essential oneness of human life all over the face of the earth, and that when one member suffers all the members suffer with it. It is also in its extremity beginning to look to God and to turn to Him for guidance, and now is the time and the hopeful time for the Church to publish throughout the world the Gospel of Jesus Christ."

The annual parish festival services were held in old Trinity on Ascension Day. A great congregation assembled for the mid-day service. The altar and sanctuary were adorned with lights and flowers in the best of taste, the organs and choir were augmented by a very large and competent orchestra. The Rev. William B. Kinkaid was the celebrant; the Rev. Edward H. Schlueter read the Epistle, the Rev. Dr. Edmund B. Smith the Gospel. The sermon was preached by the Rev. Dr. Manning. It was a strong protest against "a non-miraculous Christianity" and the modern notion of a mere philanthropic Christ. Stress was laid on the present day need among Churchmen for a better acquaintance and a more perfect understanding of the Book of Common Prayer through serious study. The rector made grateful acknowledgment to parishioners who devoted the past Lent to such study and pointed out that the Church would be the better understood and the cause of true religion conserved were their example followed elsewhere.

In the regrettable absence of Dr. Baier, caused by a slight illness, Mr. Moritz E. Schwarz, assistant organist, admirably directed the great body of singers and players. The offerings were taken for the support of the Seaside Home, Great River, Long Island.

There will be a memorial service for those lost in the sinking of the *Lusitania* in the Cathedral of St. John the Divine, on Sunday, May 23rd, at 11 A. M., with an address by Dean Grosvenor. This service will be similar to the one held at the time of the sinking of the *Titanic*. Survivors of the *Lusitania* and any of the relatives and friends of those who were lost, who would care to attend this service, are asked to send word to the Dean, and seats will be reserved for them.

The amended notice of the Michaelmas Conference and the Retreat at St. Faith's House is at hand. Deaconesses alone will attend, after applications have been received by a committee of deaconesses in charge. The conductor of the retreat will be the Rev. Dr. John Mockridge, formerly vicar of Trinity Church, New York, now rector of St. James' Church, Philadelphia. The speakers at the conference which precedes the retreat are the Rev. Professor Batten, the Rev. Father Hughson, and Miss Bertha Condé.

The Board of Managers of the Seamen's Church Institute of New York held a reception for the officers of the United States Atlantic Fleet on Wednesday, May 12th, from four until six o'clock. A large company of Navy officers and friends inspected this unique building whose lighthouse tower (the *Titanic* memorial) greets every seaman as he enters the port. It is the largest and most complete institute for seamen in any port of the world.

At the meeting of the campaign committee Friday, May 14th, it was announced that Mrs. William Douglas Sloane has given \$10,000 in memory of her husband. The sum of \$100,000 can be secured from two donors if \$29,200 is raised by June 1st. Then the great building and its equipment will be clear of debt. Considering that the debt a few weeks ago was \$250,000, it is hoped that the amount of \$29,200 will be easily raised to secure the two conditional gifts of \$50,000 each.

By the will of Miss Adelaide Hamilton, the last surviving grandchild of Alexander Hamilton, and who died in her eighty-fifth year on May 9th, St. Luke's Hospital receives \$3,000; the Cathedral of St. John the Divine a like sum for a memorial of Miss Hamilton's mother; Columbia University, Grace Church, New York, and the Church of All Angels, Spearfish, S. D., each receive \$1,000. Miss Hamilton became totally blind five years ago. A codicil to her will provided very generously for the servants who cared for her in her last years. Large bequests were made to relatives and friends.

St. Ignatius' Church has received \$3,000 by the will of Charles Frederick Zabriskie, who died April 20, 1914.

The annual memorial service of the New York Letter Carriers' Association, Branch 36, will be held on Sunday, May 23rd, at 4 P. M. The men will assemble under President Al. Tharp and march in a body to the Cathedral, preceded by the letter carriers' band.

Letter Carriers' Memorial Service

IN SO FAR as time is long, I comprehend that it suffices for the work of salvation. In so far as it is short, I comprehend that it contains not one superfluous moment.—Christina Rossetti.

BOSTON CHURCHMEN HORRIFIED AT "LUSITANIA" OUTRAGE

Bishop Lawrence Makes Protest; Requiems Celebrated

EXCELLENT WORK DONE AMONG ITALIANS

The Living Church News Bureau }
Boston, May 17, 1915 }

PREACHING at an ordination service at Trinity Church on the Sunday following the blowing up of the *Lusitania*, Bishop Lawrence made the following preface:

"We meet to-day under a deep shadow, called to ordain young men to be messengers of the gospel of peace. We stand face to face with an awful tragedy of war. I should fail in my duty as a Bishop of the Church of God if I did not here and now in the name of the diocese of Massachusetts protest against the forms of warfare witnessed upon the sea in the past week.

"If, as seems to be the fact, the ships have been sunk without due warning, then and there we give the cruel acts our condemnation. We do not believe that the people of Germany, unless they have been greatly deceived by their leaders, will support such methods.

"How the protest of this nation will be made we may safely leave with good assurance to our President. Our duty is to be self-restrained, calm, and confident."

Elsewhere in the city the Church was equally moved by the outrage and the loss of life. Under the auspices of the

High Requiem for *Lusitania* Victims

Boston Catholic Club a solemn high Requiem was offered at the Church of the Advent on Friday, May 14th, at 10:30 A. M. for the souls of the faithful departed who perished with the sinking of the *Lusitania*. The church was crowded, the congregation overflowing into the Sunday school room. Dr. van Allen preached the sermon. "The time has passed for mild words and cowardly silence," he said. "I have searched history and found nothing to match this calamity." He praised President Wilson and gave three underlying causes of Germany's madness: (1) A false conception of government; (2) a false conception of religion; (3) a false conception of the power of force. A large offering was given and (deducting the expense of the service) will be devoted to Belgian relief.

At 7 A. M., Saturday, May 15th, a similar service was held at the Church of St. John the Evangelist.

How to help the foreigners in our midst to become American citizens, imbued with the principles and ideals on which the republic is based and upon which its future depends, is an urgent need, both of Church and State. Here in Boston considerably over 50 per cent. of our population is of immediate foreign origin. Very largely these people are now segregated in groups. Our people of older American stock are far too indifferent, for the most part, to the condition of these recent comers. Especially does this seem true on the religious side.

It is therefore a hopeful sign that two of our parishes have recently begun to try and reach the foreigners nearest to their doors—in both cases Italians. At Christ Church ("the Old North") on Salem street the privileges of the Church and Social Service work are carried on among the Italians of the North End. The methods are those generally followed, with, apparently, the emphasis on the Italian side of the problem: the services, for example, being in that language. At St. Mary's Church, East Boston, a different method prevails and one that seems wiser, for the emphasis is put on the idea that the Italians are becoming Americans and wish to do so and everything aims to help them in their desire. Services are, as a rule, in English and so in Sunday school. We have had too much illustration lately of hyphenated Americanism to do anything to foster it. The children of all foreigners speak English and greatly prefer to do so, and the older people, even though often they do not speak the language, hate to be cut off from their children by always being confined to their native tongue. In neither parish is there any attempt to proselytize from the Roman Church. In St. Mary's the Church is fearlessly presented in her true light as Catholic, but national and not Roman and with free seats, ministry, and Sacraments, with a welcome and a real place for Americans of every racial origin. In how few of our parishes can this be said!

On the evening of Ascension Day at solemn vespers, the annual service and procession of the Guild of St. Vincent of St. John's Church, Roxbury, was held, the guilds of the Church of the Advent, Emmanuel Church, Somerville, St. Margaret's Church, Brighton, joining in the service. The preacher was the Rev. Charles Le V. Brine, rector of Christ Church, Portsmouth, N. H. Two candidates were admitted as servers, and three servers were admitted to membership in the guild, making the membership seventeen. Four members of the guild have served for from ten to fifteen years. One

Guild of St. Vincent

member is senior warden and another clerk of the vestry. The senior warden is parish clerk and carried the cross on Thursday evening. The youngest member is twelve years old and the oldest is thirty-two. It is a great help and inspiration to the younger members to see these married men continuing to serve at the altar.

The April issue of *The Church Militant* (the diocesan paper) is called "the Cathedral number." Some very interesting facts are given about the past history of old St. Paul's and its many distinguished communicants. The present activities carried on there in the cramped and dingy quarters are really remarkable. Vast numbers of people pass the Cathedral daily and many of them enter for private prayer, public worship, or interviews, with members of the staff. Under the inspiring leadership of the Dean, the Cathedral has made for itself a very important place in the life of the diocese. Plans for the future are comprehensive and will undoubtedly greatly increase the service of the Cathedral. The Bishop has outlined these plans in a pamphlet letter sent throughout the diocese. The building is to be remodelled (tentative sketches have already been made by Ralph Adams Cram), providing not only a larger space for Church services, but also adequate quarters for diocesan meetings of all sorts. To make these improvements, large sums of money will be needed and the Bishop suggests the giving of permanent memorial funds. A number of such gifts have already been made.

The annual meeting of the archdeaconry of Boston and the Episcopal City Mission was held at the Cathedral on Tuesday, May 11th. Addresses were made on "The Wider Service of Laymen" by the Archdeacon and Mr. G. H. Randall and on four phases of Archdeaconry work by four clerical missionaries. The former subject was also the topic of discussion at the May meeting of the Catholic Club, held at the Mission House of the Cowley Fathers.

An attempt to meet the urgent need of ministry to all Church people in the hospitals is undertaken by the Archdeaconry of Boston, by appointing two priests as hospital chaplains, who will be ready to respond to all requests for visits to the hospitals. It is to be wished that we would follow the example of the Roman Communion, by having such chaplains go through the hospitals every day, without being summoned, looking for Church people.

On Tuesday, May 11th, at St. Paul's Cathedral, a service for the Massachusetts branch of the Woman's Auxiliary was held, consisting of the Holy Communion and an address by Bishop Lawrence, who was also the celebrant. At this service the Women's United

Offering was presented.

Alfred Jackson Mayo—not "Major Alfred Jackson" as stated last week—was the vestryman of the Church of the Advent who recently passed to his rest.

Corrections And in the "Notes of the Massachusetts Convention" printed in the same issue, Professor Drown and not "Professor Dunn," was the "hide-bound conservative" referred to.

The types were unhappy in the liberties which they took with these esteemed names.

DEATH OF PHILADELPHIA CLERGYMAN

Rev. Joseph L. Miller at Rest

MANY HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, May 17, 1915

THE Church in this city is mourning the death of the Rev. Joseph L. Miller, who died at his home May 8th. Mr. Miller has been the assistant to the rector of St. Stephen's Church for twenty years and has endeared himself to the hearts of many Churchmen in all parts of the city. He was in his seventieth year at the time of his death. Born in this city, he was educated in private schools here and at the Philadelphia Divinity School, and became assistant to the Rev. Phillips Brooks and Dr. McVickar in Holy Trinity Church. For six years he was rector of the church in Woonsocket, R. I. He became assistant to the Rev. Samuel McConnell and remained until his death with the Rev. Carl Grammer, D.D. He was buried from St. Stephen's Church on Tuesday.

On Ascension Day one of the largest congregations which has assembled in St. James' Church took part in the institution of the Rev. John Mockridge, D.D. Bishop Rhineland conducted the service of institution and preached the sermon. Dr. Mockridge celebrated the Holy Communion. The service was rendered by a choir of thirty voices assisted by the Philadelphia Orchestra of forty-two members, under the direction of its leader, Leopold Stokowski, and the organist of the parish, S. Wesley Sears. The offering, for general missions, was some \$2,200. The new and beautiful processional cross which has been described in these columns was carried for the first time. At the close of the service an informal reception was given to Dr. Mockridge by the wardens, vestrymen, and members of the parish.

The Church Club held its annual meeting in its rooms in the Church House, Monday evening, May 10th. The officers elected for the year were: President, R. Francis Wood;

Church Club Meeting
first vice-president, C. L. S. Tingley; second vice-president, Samuel F. Houston; recording secretary, Harry P. Conner; assistant recording secretary, R. Francis Wood, Jr.; corresponding secretary, Harry W. Powell, and treasurer, John V. Martin. After the regular business of the meeting an address was made by Mr. Harry Phillips, one-time deputy mayor and alderman of West Ham, East London, England. He gave a very effective account of his social work among the laboring populations of Norwich and London. Mr. Phillips believes that the labor movements without the Christian urge are losing their hold, and that laboring men are coming to feel the necessity for the Christ life and the Christ ideal. He made a most telling address and strongly moved those who had the pleasure of hearing him. It is understood that the diocesan Social Service Commission is planning to bring Mr. Phillips to Philadelphia for work in our great mill district in the northeast.

The Church of the Resurrection observed its sixty-fifth anniversary on Sunday and Monday, May 2nd and 3rd. There were two celebrations of the Holy Communion on Sunday. At the second an historical sketch was read in connection with the sermon by the rector, the Rev. James O. McIlhenny. The Rev. R. R. Windley assisted in the service. In the evening the Rev. George C. Foley, D.D., preached the anniversary sermon to the united guilds of the parish. On Monday evening a parish reception was held in the parish house. Under the direction of the present rector the Church of the Resurrection has made rapid progress and has become a great spiritual factor in the life of Tioga.

The two hundredth anniversary of the laying of the cornerstone of St. David's Church was celebrated on Sunday, May 9th. In his sermon in the afternoon the rector related "how several clergymen journeyed from Philadelphia on May 9, 1715, and laid the foundation stone of the edifice. There was only a bride path past the spot then on which the church stands. The timbers of the building were hewn with axes from the forests roundabout and the building stone was quarried near by." It is proposed to mark the bicentennial of the completion of the building in September.

The twenty-second annual diocesan assembly of the Daughters of the King was held in the Church of the Redemption, and the delegates entertained by that chapter and the chapter of the Church of the Holy Comforter, on Tuesday, May 11th. The assembly

Daughters of the King
was welcomed to the parish by the Rev. Albert E. Clay, rector. A memorial service was held for the Daughters who during the past year have gone to their rest: Mrs. J. Woods and Mrs. M. E. Dawson, both earnest workers in the order. A strong appeal for the support of the *Royal Cross*, the official organ of the order, was made by Mrs. Charles H. Arndt. The assembly was reminded that a yearly deficit of a considerable sum must be made up by the various assemblies. Mrs. E. R. Stone, a member of the King's Daughters, told of her work among women prisoners. She holds services every Sunday and all the holidays are fittingly observed and many of the prisoners receive religious instructions for the first time in their lives. She was followed by Mrs. L. N. Caley, who in a very interesting way spoke of the work in the Sheltering Arms. She made a telling appeal for the sympathy and support of the Daughters in this distinctively Church work. The officers for the year as elected are: President, Mrs. Caroline Berger; vice-president, Mrs. Norman Stockett; secretary, Miss Jane M. Welte; treasurer, Miss Louise MacDevitt; advisory board, Miss A. Beath, Mrs. S. Brown, Mrs. Henry C. Arndt, and Miss Ethel Holden. After a very enjoyable supper Evening Prayer was said, and new members received into the Church of the Redemption chapter. The sermon was preached by the Rev. L. N. Caley.

By the will of Miss Sally R. Smith, large sums will be given to several Church institutions. To the Domestic and Foreign Missionary Society she has given \$10,000; to Holy Trinity Church, \$10,000 in trust, the interest to be used for the poor of the parish and the holiday house; \$10,000 to Christ Church Hospital; \$10,000 to the Episcopal Hospital; \$5,000 for the Home for Consumptives, Chestnut Hill, and \$5,000 to the Church Training and Deaconess Home.

THE MISSIONARY spirit does not by any means benefit only actual missionaries; it should be the spirit of all serious Christians who have the true faith and our Lord's honor at heart. Every true Christian is a missionary in intention, within such limits as the duties of his state of life make possible; although he may never have seen a heathen in his life. Every true Christian has in him the spirit of the martyrs, although he may never be called on to witness his faith with his blood. For the wish to spread the knowledge and love of Jesus Christ must be a strong impulse in any man or woman who really knows and loves Him; although to do this among the heathen may require special aptitude, and, indeed, a special vocation from God the Holy Ghost.—H. P. Liddon, D.D.

CHICAGO CLERGY EXPRESS CONFIDENCE IN THE PRESIDENT

Resolutions Adopted by the Northeastern Deanery

OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, May 17, 1915

THE one persistent topic here as everywhere has been the tragedy of the sinking of the *Lusitania*. Perhaps never have congregations prayed more earnestly for the President and all others in authority, and never did the psalms and lessons, and the collect, epistle, and gospel for the day seem more fitting than those appointed for Sunday, May 9th.

Many of the Protestant ministers met on the Monday following, and were quick to declare themselves, and to assure the President of the support of their churches. The Northeastern deanery of the diocese of Chicago, likewise, at its regular meeting held at St. Matthew's Church, Evanston, on Tuesday, expressed their feeling by unanimously adopting the following resolution, which was ordered to be sent to President Wilson, the daily papers, and THE LIVING CHURCH.

"WHEREAS, The United States is now facing a crisis in its international relations,

"We, the clergy of the Northeastern deanery of the diocese of Chicago, do place on record our entire confidence in the wisdom and judgment of the President in upholding the dignity and honor of the Nation, and in safeguarding the lives of American citizens.

"To this expression we add our fervent prayers for his strength and guidance."

The committee appointed by the deanery to report concerning this minute were the Rev. R. O. Cooper, the Rev. W. O. Waters, D.D., and the Rev. G. C. Stewart, D.D.

At the same meeting the Rev. George L. Robinson, D.D., sometime director of the School of Archaeology at Jerusalem, and now of the faculty of the McCormick Theological Seminary, gave an extremely interesting talk on present conditions in Jerusalem and the Holy Land. He gave, too, a general survey of Turkish sovereignty, beginning with its first establishment in Europe.

The cause of Social Service should have been greatly helped by the meeting of the Social Service Committees held at the call of the commission, on Friday evening, May 14th, at the City Club. Nearly ninety were present, and the interest of this exceptionally large number of members and guests was very keen throughout the evening. The chairman, Mr. W. C. Graves, and the members of the commission who were there, were very much encouraged by the numbers and by the spirit shown. The meeting was part of a general plan of the commission to "connect up" in one place the Social Service energies of the diocese, and "to visualize for our beloved Bishop the lay mechanism he has to help him, and our rectors, curates, sisters, and deaconesses, in this particularly stressful time when the neighborhood needs of churches are so overwhelming." Certainly the commission succeeded in its plan so far as the part for the evening was concerned. Really too much of this "visualizing" was done, for too many reports were given and addresses made during the same evening. All of these were excellent, and all showed that many of the parishes and missions in Chicago are active in Social Service, and that the Church here is in a position of leadership in this work.

The subjects of the addresses were grouped under three heads: The special needs of various committees; The kind of work that committees are willing and able to do; and definite plans for future work. The speakers and their special themes were, Rev. John M. McGann, on the work at Trinity Church; Miss Carrie Menge, the field secretary of the commission, on What Social Service Is; Rev. P. C. Wolcott, rector of Trinity, Highland Park, on Special Work in a Suburban Parish; Mrs. Phelps on The Infant Welfare Society; Dean Pond, on Work Among Boys; Mrs. Frederick Lathrop on Shelter Work; Mr. D. E. Gibson, on Unemployment (Mr. Gibson was a member of the Mayor's Commission on unemployment); Rev. H. W. Prince on The Home for the Aged; Mrs. Dunne on The Work of the League of Federated Churches; Rev. G. C. Stewart, D.D., on The Scope of Social Service, and Mr. C. B. Roden on extra-diocesan work and Sunday school publications.

The special feature of the Providence Day Nursery's Spring Entertainment on May 12th, was the exhibit of the needlework done in its sewing school. This school has been conducted by Miss J. Hornsey of Grace Church, Oak Park, for the past year, and has seventy members from the older nursery girls and the neighborhood children. Miss Hornsey has had for her assistants Mrs. Chatterton and Miss Gunthrop of Grace Church, Miss Ward of St. Paul's Church, Kenwood, and Miss Tuell of the Church of the Epiphany. A great need at present is for teachers who will give the boys lessons in basket weaving or similar light manual work. The attendance at the nursery during the past winter has exceeded all records. On

some days sixty-one were cared for. The children have been very well, and their school attendance has been regular. Miss Jannette L. Sturgis of Elmhurst is chairman of the nursery. Dean Pond and the Rev. George Thomas were guests at the entertainment, and both of them spoke.

The Very Rev. William C. De Witt, D.D., writing to the clergy in the name of the Western Theological Society (sometime the Western Society for the Increase of the Ministry), asks that the congregations of the Church support the Society by giving an annual offering to its work. At the last meeting of the Society it was enacted that "the giving of an annual offering by any parish or mission shall constitute the rector or priest in charge a member of this Society." "From present appearances," says Dean De Witt, "at the meeting of the Board of Trustees, on June 3rd, the Seminary will be found to have exceeded its income by reason of having had twenty-one students in residence during the past year. Its future policy will have to be determined at that time by the financial resources in sight."

The final meeting of the diocesan year of the Young Woman's Auxiliary of the Junior Department of the Woman's Auxiliary was held at the Church Club rooms on Saturday afternoon, May 8th, Mrs. W. C. De Witt presiding. There were eighty-five in attendance.

Yearly reports were read by the secretary and the treasurer, and the secretary of the mission study class, Miss Olive Dickson, gave a summary of the course "From Jerusalem to Juneau." Miss Harriot Houghteling told of the history of the organization of the Junior Auxiliary and of the Young Woman's branch. At her suggestion, a plan for a Y. W. A. scholarship was undertaken. She also suggested that in September the girls "bring one useful and one joyful gift" for a Unity Box to be packed and sent to the negroes of the South. The directress outlined the work for the coming year, and afterwards Bishop Anderson addressed the meeting.

Most of the social service work of St. Paul's Church, Kenwood, is done at Chase House, and the activities there are increasing all

Young Woman's Auxiliary

Social Service in Kenwood

the time. Recently a group of women, led by the wife of Alderman Latchford, formed a civic club to meet at Chase House on the first Friday in the month, to work for better conditions in the Stockyards district. The emergency work-room has been kept open up to the first of May. Miss Naomi Donnelley has collected almost \$500 for the support of this work-room. Through it, since December, employment has been given to more than eighty women, who have been also taught how to sew. Over four thousand well-made garments have been given to various charitable agencies and institutions in this city. Since May 1st, the work-room has been turned into a trade school for girls. Weekly pledges of \$2.00 each pay the weekly wage of one girl in the school.

The Rev. J. H. Edwards and Mrs. Edwards of Lake Forest entertained a number

Dinner in Honor of Dr. Figgis

of the Chicago clergy at a dinner given in honor of the Rev. John Neville Figgis, D.D., Litt.D., on Tuesday evening, May 11th. After dinner the guests attended the Bross lecture by Dr. Figgis, the fifth of the series, on "The Attraction of Nietzsche." In this lecture Dr. Figgis laid stress on the qualities of Nietzsche, as a writer and a man. In speaking of Nietzsche's style, the lecturer asked for greater feeling for style, which, he declared, was only to be had as a result of hard, persistent work and effort.

Dr. Figgis preached at the Church of St. Chrysostom on Sunday morning, May 16th.

The Clerica held its May meeting on Tuesday, May 11th, at the Church Home for the Aged. The meeting was of a purely social

May Meeting of Clerica

kind, and each member was asked to bring friends with her to interest them in the work of the Home. After luncheon a musical programme was given by some of the members of the Clerica, Mrs. Henry G. Moore, Mrs. Theodore B. Foster, and Mrs. Leslie F. Potter.

The Domestic Science School, a three-story brick building, is being put up at St. Mary's Home for Children, to provide for the

Domestic Science School

girls who may wish to remain longer at the Home and thus prepare themselves better to earn their own living. The new building is to be fully equipped with all that is necessary to teach the girls any practical domestic crafts that they may wish to learn. The Sisters of St. Mary are asking the help of their friends for this new work, which will entail much extra care and expense. They are anxious, also, to secure a competent matron and teacher before they open the school in September, after their return from Kenosha, where they go on June 19th.

Grace Church, Pontiac (Rev. George E. Young, rector), held its annual parish meeting on May 5th, when a most successful year was reported. The Rev. Harold Linwood, rector of St. Paul's Church, Peoria, Ill., was a guest and gave an address on Efficiency.

Parish Meeting in Pontiac

H. B. GWYN.

THERE is not a soul on earth to-day that dares to cast a stone at his brother. You dare not cast a stone at the man who lives next to you, because of your own sin.—Rev. L. E. Johnston.

Meeting of the Board of Missions

Offerings \$155,000 Ahead of Last Year

Board Will be Represented at Panama Conference

A TWO days' session was necessary in order to deal with the matters which came before the Board of Missions at its May meeting. Naturally, the two prominent considerations were the receipts from the Emergency Fund and the question of appropriations for the next fiscal year. The reports of the treasurer, both concerning the regular receipts toward the apportionment and the special receipts for the Emergency Fund, were most encouraging. It showed that on the 12th day of May the treasury was practically \$155,000 ahead of this time last year, of which \$125,000 had been given definitely on the Emergency Fund, and the remaining \$30,000 represented the increase in giving to the apportionment, stimulated doubtless in some measure by the special appeal.

Beyond question this appeal to the Church, couched in definite terms and proposing a simple and proportionate plan of response, has touched the imagination and awakened the conscience of individuals as no like appeal has ever before done. From every quarter of the land, and from foreign missionary territory as well, responses are coming. A considerable minority of the communicants of the Church are taking the matter seriously and responding to it definitely. Three-quarters of all the gifts received are individual, and the majority of these do represent the actual giving of One Day's Income. But as yet scarcely one per cent. of the communicants have responded. This fact is either very encouraging or somewhat depressing, according to one's point of view and largeness of faith. The problem is now to reach the other ninety-nine per cent. with the message, making sure that they have had the opportunity to know and to respond. If Bishops, clergy, vestries, and individual communicants would concern themselves earnestly with this point of view—not making a general appeal for extra-congregational offerings, but putting definitely before each communicant the request to consecrate a day's receipts to this purpose, there would be no question of the entire success of the enterprise. The present status is most encouraging, but \$150,000 is not \$400,000. Those who are pushing the campaign have large faith in its success, but in the last analysis the whole matter rests with the individual communicant. Conditions are encouraging, hopes are high, but the end is not yet.

The Emergency Committee was continued and urged to maintain its effort to the very end of the fiscal year. One member of the board, testifying to the great value of the One Day's Income idea, suggested that it be an annual matter and that the board take under advisement the wisdom of requesting each member of the Church to devote the income of Good Friday to the expansion of the missionary enterprise.

As regards appropriations the Board faced its work with deep concern and conscientiousness. It realized that the Church would expect of it the utmost self-control. Every member recognized that to ask an Emergency Fund in order to place the finances on a secure footing, and at the same time to vote for any considerable expansion of the work, would stultify the Board before the Church. While recognizing, therefore, the imperative calls of many particularly appealing opportunities, and sympathizing deeply with the Bishops who must be compelled to await the undertaking of urgent work, the Board went on record by limiting the amount of the appropriations for the coming year to the total amount at present in force.

At this meeting was also passed the apportionment for the next fiscal year. The Board recognized that the Church could not well be asked to make an advance in its giving, and therefore the bulk sum was set at the same figure as last year. Since, however, we now begin a thirteen months' apportionment period, in order to transfer the closing of the fiscal year eventually to the first of December, the seeming amount of the apportionment will be larger, though its actual monthly proportion remains the same.

A splendid proportion of the membership of the Board was present to deal with these important questions and to take up others which developed during the course of the sessions. Every part of the country was well represented—even the Pacific Coast—and never has the Board meeting been more serious and earnest in its efforts to know and do the right thing. Among the items of business transacted the following deserve special mention:

At the meeting on February 10th a resolution came before the Board recommending that an elected representative should partici-

pate in the proposed Panama Conference concerning work in Latin-American countries. After considerable discussion the matter was laid upon the table. It was the conviction of certain of the members that the Board was not competent to take such action, in view of the failure of the House of Bishops to pass a certain resolution presented in the last General Convention. Early in the session the Board took this question from the table and discussed it at great length. In the opinion of Mr. George W. Pepper and other lawyers who are members of the Board it was entirely competent for the Board to act, and the matter was so decided. After a thorough discussion of the pros and cons the following resolution was passed:

"Resolved, That the Board of Missions having learned of the plan to hold a conference in Panama in 1916 on missionary work in Latin-America, on the same general lines as the World Missionary Conference in Edinburgh in 1910, will arrange to send delegates to the conference, and authorizes any of its officers who may be asked to do so to serve upon committees in connection with the conference, and to take such other steps in the preparatory work as they may think desirable; provided, that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America."

This differs in important detail from the resolution tabled at the last meeting, which did not contain the final clause: "Provided that whatever notice or invitation is sent to any Christian body shall be presented to every communion having work in Latin-America."

For a long time the Board has felt that it is undesirable to use undesignated legacies for the payment of current expenses, but that the gifts of the dead, unless designated otherwise, should go for permanent expansion of some sort. With a view to carrying this into effect, it was voted last year to use ten per cent. of undesignated legacies for equipment in the continental domestic field. This sum amounted to \$10,700. Requests were received from various Bishops totalling over \$40,000. From among them the Board selected what seemed the most immediately urgent, making a few small appropriations including \$1,000 for the needs of All Saints' Hospital, McAlester, Okla., \$2,000 to make possible the securing of an episcopal residence at Reno, Nev., \$700 towards the needs of King Hall, the Church House for women at the Oklahoma State University, and \$2,000 towards the purchase of an episcopal residence for San Joaquin.

The appointments of missionaries were made as follows: To Alaska: Mr. Frederick B. Drane; To Anking, Mr. Lloyd R. Craig-hill; To Kyoto, Miss Alma Booth and Miss Marian Humphreys; (the Bishop was also given permission to employ Miss Marietta Ambler in the field); To Shanghai, Miss Sidney L. Oehler, Mr. James A. Mitchell and Mr. Donald Roberts; To Tokyo, Miss Hallie Williams.

The Board received, with regret and expressions of appreciation, the resignation of the secretary of the First Province, the Rev. George W. Davenport, who has accepted the rectorship of St. Paul's Church, Burlington, Vt., in succession to Bishop Bliss.

The Board was able to give a very considerable amount of time to the very important question of effectively organizing the Church to fulfil her responsibilities. Inspiring testimony was borne by the Rev. Dr. Milton of East Carolina and by Secretary Patton of the Fourth Province to the possibilities as worked out in that Province, and the spiritual as well as the material results obtained. The following resolution was passed:

Resolved, That we shall avail ourselves of the services of the Provincial Secretaries and Office Secretaries as well as any Bishops, clergy or laymen willing to serve in any organizing and intensive educational campaign to be carried on in the fall of 1915 along the lines of the successful meetings Mr. Patton and others have outlined.

The Board spent one full day—including an evening session—and the greater part of a second day in the consideration of the matters which came before it. So convinced were the members that the work cannot be properly done without more time that they voted for a two-day session on October 13th and 14th.

It is our Lord's supreme place in the universe *now*, and His reign now in the worlds, visible and invisible, which we commemorate in His Ascension. We are specially told in Scripture never to think of our Lord as having gone away and left His Church, but always to think of Him as now reigning, now occupying His throne in heaven, and from thence ruling all. He rules in His invisible dominions among the spirits of just men made perfect; He rules in the Church here below still in the flesh. There He receives a perfect obedience, here an imperfect one; but He still rules over all.—*J. B. Mozley, D.D.*

THE OPPORTUNITY OF THE DAY

By W. R. STIRLING

MANY years ago, at a large convention in Milwaukee, I heard the late George C. Thomas, Treasurer of the Board of Missions, express the feeling that, while the Church was following the lead of the Board, he wished it would come closer up, or, as he put it, that "the Church would catch on to my coattails." There never was, I believe, in the history of the Board a time like the present, when they were more anxious to have the Church at large know intimately all that the Board is doing as the servant of the Church, but also to have every one alive to and appreciative of the really wonderful and unprecedented opportunities that are now before us.

I have just returned from the May meeting of the Board, where in three strenuous sessions we have been wrestling with the ever-present problems of how to do the Lord's work worthily with insufficient funds. As we reviewed, considered, and re-considered many pressing problems, Dr. Stires in convincing language challenged us to pause before, for the sake of saving a few dollars now, we perhaps imperilled or gravely injured work that had cost thousands of dollars and years of hard effort to build up in the past.

When we met on Wednesday morning the Treasurer reported contributions to the Emergency Fund \$122,000; by noon on Thursday he was able to raise that to \$125,000. Such a response to the "One Day's Income" appeal is very encouraging, especially in view of the comparatively small number of contributors who have sent in that sum.

The great need at this critical time is this—the active help of the laity, men and women, in spreading everywhere the knowledge of this Emergency Fund campaign. We have a million communicants. Tens of thousands of them scattered far and wide cannot be readily reached, but with the help of the laity two or three hundred thousand *can* be reached, and when that is accomplished the Board can lead the Church in a progressive campaign, and pay its bills every step of the way.

It is physically impossible for the Board, the Bishops, and the clergy, all combined, to reach the great mass of our people. Circulars will not convince and arouse them; the personal touch of friends, neighbors, and fellow-members of the Church is absolutely necessary.

In this connection, the Rev. Dr. W. H. Milton of Wilmington, N. C., told the Board a wonderfully interesting and inspiring tale of what had been accomplished in the South by systematic work and combined effort of clergy and people pulling all together. I hope the story will be published in such form as to reach large numbers of our Church members.

The question that concerns each one of us is, what will you do, man or woman, who reads this letter? What have you done? Have you sent in your self-denial or One Day's Income contribution? If not, will you do so now? And then, having done your own duty, will you ask your friends to do the same?

There is still required \$275,000 in addition to all the regular and usual gifts for the apportionment. If the latter be paid in full, and the securing of the \$400,000 be also completed, the Board will be able to face the new year absolutely free of debt; a condition that we all devoutly hope for.

SUMMER SCHOOL OF CHURCH MUSIC

A LONG-LOOKED-FOR opportunity, for those interested in Church music, will be afforded by the Summer School of Church Music which will be held in connection with the conference for Church work at Cambridge, Mass., June 24th to July 8th. The headquarters of the school will be at the Episcopal Theological School, a delightful place to visit in the summer. Application for registration and for further information may be made to Mr. Richard G. Appel, director, 83 Brattle street, Cambridge.

The aim of the school will be to bring together for mutual discussions, and help, ministers, choirmasters, organists, and all who have to do with this important department of Church work.

Courses are opened in History and Aesthetics of Church Music, under which problems of organization and administration will be considered, Mr. Richard G. Appel, A.M., Instructor of Church Music, Episcopal Theological School; Hymnology, the analytical study of tunes and hymns, Mr. Peter C. Lutkin, Mus.Doc., Dean of School of Music, Northwestern University, Illinois; unaccompanied Church Music, from Josquin de Pies, de Lassus, Palestrina, and Bach, to the present day, Mr. Lutkin;

Plain-song, practice in rendering Plain-song service, Rev. Chas. W. Douglas, Mus.Doc., Canon of Fond du Lac Cathedral; Liturgies, Rev. George Hodges, D.D., Dean of Episcopal Theological School; Music of the Russian Liturgy, Canon Douglas. Classes in congregational singing, interpretation of responses, canticles, hymns for daily services, etc. Occasional conferences on choir music, anthems, organ music, music available for Church services, education of Church musicians, music in theological schools, colleges, etc.

There is great need, among our clergy and choirmasters and organists, for a knowledge of the true principles of Church music. Many of the glaring defects of our services musically considered would be remedied if there was more knowledge, not of music but of the traditions and principles of Church music. It is hoped that this school will meet the great need of our musical people, clergy and lay, and that the work of this opening year will lay the foundation of a School of Church Music which will grow into great usefulness in the Church.

The school is in connection with the conference for Church work, and registration for either the conference or the school entitles the members to the instruction and privileges of both. The registration fee is \$5.00.

PROGRESS OF MISSIONARY EMERGENCY FUND

THE Emergency Fund had reached the sum of \$132,000 on Saturday, May 15th, and the enthusiasm seems not yet to have reached its climax. *The goal, \$400,000, must be reached.*

The following is an analysis of the receipts for the fund at a somewhat earlier date:

PROVINCE I		PROVINCE VI	
Connecticut	\$ 5,367.84	Colorado	\$ 146.81
Maine	129.85	Duluth	81.48
Massachusetts	11,653.26	Iowa	165.30
New Hampshire	312.50	Minnesota	371.38
Rhode Island	3,583.28	Montana	223.00
Vermont	98.36	Nebraska	118.15
Western Massachusetts	757.79	North Dakota	39.70
	\$21,902.88	South Dakota	51.00
		Western Colorado	35.50
		Western Nebraska	50.91
		Wyoming	45.50
			\$ 1,327.73
PROVINCE II		PROVINCE VII	
Albany	\$ 826.58	Arkansas	\$ 353.81
Central New York	916.58	Dallas	89.75
Long Island	2,307.35	Kansas	56.85
Newark	2,801.92	Missouri	914.11
New Jersey	3,096.37	Texas	207.00
New York	26,429.32	West Missouri	116.92
Western New York	1,057.24	West Texas	90.70
Porto Rico	2.35	Eastern Oklahoma	161.33
	\$37,437.71	New Mexico	24.50
		North Texas	36.75
		Oklahoma	30.50
		Salina	64.45
			\$ 2,146.67
PROVINCE III		PROVINCE VIII	
Bethlehem	\$ 169.97	California	\$ 270.75
Delaware	347.67	Los Angeles	230.50
Easton	136.15	Olympia	67.00
Eric	39.50	Oregon	70.60
Harrisburg	376.35	Sacramento	43.75
Maryland	1,718.95	Alaska	18.85
Pennsylvania	18,809.19	Arizona	19.20
Pittsburgh	1,122.32	Eastern Oregon	2.50
Southern Virginia	927.47	Honolulu	36.24
Virginia	953.32	Idaho	12.92
Washington	3,443.73	Nevada	
West Virginia	684.66	San Joaquin	26.32
	\$28,729.28	Spokane	125.00
		The Philippines	5.50
		Utah	34.75
			\$ 963.88
PROVINCE IV		FOREIGN	
Alabama	\$ 92.70	Anking	\$
Atlanta	181.75	Brazil	5.00
Eastern Carolina	91.57	Canal Zone	
Florida	19.50	Cuba	148.51
Georgia	184.65	Haiti	6.00
Kentucky	416.90	Hankow	3.00
Lexington	54.11	Kyoto	
Louisiana	214.00	Liberia	
Mississippi	409.61	Mexico	96.00
North Carolina	302.18	Shanghai	
South Carolina	432.26	Tokyo	37.48
Tennessee	159.86	Canada	51.00
Tenness	142.65		\$ 346.99
Asheville	221.00		\$106,328.30
Southern Florida			
	\$ 2,922.74	Miscellaneous	\$ 2,952.61
		Woman's Auxiliary	45.20
			\$ 2,997.81
PROVINCE V			
Chicago	\$ 2,696.73	Total	\$109,326.11
Fond du Lac	210.95		
Indianapolis	337.43		
Marquette	412.12		
Michigan	884.27		
Michigan City	98.00		
Milwaukee	273.09		
Ohio	3,755.30		
Quincy	111.25		
Southern Ohio	1,070.61		
Springfield	174.60		
Western Michigan	526.07		
	\$10,500.42		

IF ONLY we could persuade Christians to cease from affirming too much, and equally from denying too much, about the sacraments, we should probably find ourselves becoming more and more united by using them. And, in fact, this is what is happening. We can hardly imagine a recrudescence of battles over the precise meaning of the Real Presence. What we all want is to get at the thing symbolized, the presence of a living Christ.—Canon Adderley.

RELIGIOUS EDUCATION

AT every diocesan convention meeting this spring, the General Board presents to each member an attractively printed leaflet giving the plans and methods of its work, a full financial statement of its income and expenditures, and an appeal for further support.

It is interesting to note how the Board has slowly won the confidence of the Church. Forty dioceses have voted to place their share of the support of the Board within their regular diocesan budgets, thereby meeting the expenses of General Education by assessments upon parishes. This is noteworthy, for it is a demonstration of a belief that is present in the minds of many, that the financial support of education in the Church should be as binding upon dioceses and parishes as the support of secular education is binding upon the city and state. It is the first step in commanding the respect of secular educators for the methods of Religious Education in the Church.

The process of increasing the financial support of the Board has been gradual. In 1912 the Church contributed \$1,600; in 1913, \$6,000; and last year nearly \$12,000. The following twenty-four dioceses have so far met their apportionments in full:

Asheville, Bethlehem, Chicago, Dallas, Delaware, Duluth, East Carolina, Florida, Fond du Lac, Georgia, Kansas, Maine, Michigan, Minnesota, Montana, Missouri, Nebraska, North Carolina, Philippine Islands, South Carolina, Sacramento, Tennessee, West Texas, Western Colorado.

In addition, the following twenty-one dioceses have paid a half or more of their apportionments:

Arkansas, Central New York, Indianapolis, Kentucky, Massachusetts, Mississippi, Newark, New Jersey, North Texas, Ohio, Olympia, Rhode Island, Southern Virginia, South Dakota, Vermont, Virginia, Washington, Western Massachusetts, Western Michigan, Western Nebraska, Western New York.

The financial support of the General Board of Religious Education has had a tendency to frighten many people in the Church. The implication has been that here was another large organization which would demand an ever-increasing apportionment. The implication has had no foundation. The General Board of Religious Education has a very limited work. It does not aim to build up an elaborate machine at the centre; its function is rather to maintain such an office and such methods of work as will stimulate every provincial and diocesan Board of Education along the right lines. It also is committed to the task of developing trained educational leaders throughout the length and the breadth of the country. It can only be successful by the activities and achievements of many dioceses and parishes.

The expenses attendant upon such work are the expenses of a clearing house. There are at the Central Office to-day three men: the Rev. William E. Gardner, D.D., the General Secretary; the Rev. Lester Bradner, Ph.D., the Director of Parochial Education; and the Rev. Stanley S. Kilbourne, the Director of Collegiate Education. To these men should ultimately be added two other Directors, one for Secondary Education and one for Theological Education. An appropriate office force with office appliances to assist the work of these men constitutes the fullness of machinery at the centre. This plan when in operation would need between \$30,000 and \$40,000 a year. It is hard to realize how from an administrative point of view the budget of the General Board of Religious Education could ever exceed \$50,000 a year.

With the above organization at work, housed in a properly equipped office, one can see many results that might take place. While central administrative expenses would remain the same, the increased efficiency of the officers at the centre might make possible the raising of large sums of money by special campaigns for various educational enterprises in the Church. During the last three years the Methodist Board of Education has assisted localities to raise money for educational work. The total sum raised has amounted to ten million dollars. This communion also maintains scholarship funds which keep over two thousand boys and girls in college.

Whether the Board of Religious Education can ever do work of such far-reaching nature for the educational interests of the Church will depend upon how far in these early days the Church encourages a pioneer period that is filled with many problems, not least of which is an adequate financial support. Below is a list of the apportionment asked from each diocese. This apportionment was fixed at the beginning of the present

triennium and is operative each year until the next General Convention.

FIRST PROVINCE: Connecticut, \$1,408; Maine, \$132; Massachusetts, \$1,824; New Hampshire, \$136; Rhode Island, \$454; Vermont, \$116; Western Massachusetts, \$324		Total \$4,394
SECOND PROVINCE: Albany, \$702; Central New York, \$540; Long Island, \$1,642; Newark, \$980; New Jersey, \$640; New York, \$6,666; Western New York, \$654		Total 11,824
THIRD PROVINCE: Bethlehem, \$406; Delaware, \$122; Easton, \$76; Erie, \$132; Harrisburg, \$238; Maryland, \$732; Pennsylvania, \$3,948; Pittsburgh, \$726; Southern Virginia, \$366; Washington, \$544; Virginia, \$378; West Virginia, \$158		Total 7,826
FOURTH PROVINCE: Alabama, \$182; Atlanta, \$148; East Carolina, \$90; Florida, \$104; Georgia, \$92; Kentucky, \$188; Lexington, \$54; Louisiana, \$194; Mississippi, \$114; North Carolina, \$120; South Carolina, \$178; Tennessee, \$158; Asheville, \$56; Southern Florida, \$46		Total 1,724
FIFTH PROVINCE: Chicago, \$1,142; Fond du Lac, \$96; Indianapolis, \$104; Marquette, \$44; Michigan, \$404; Michigan City, \$62; Milwaukee, \$402; Ohio, \$712; Quincy, \$60; Southern Ohio, \$370; Springfield, \$78; Western Michigan, \$132		Total 3,606
SIXTH PROVINCE: Colorado, \$242; Duluth, \$60; Iowa, \$230; Minnesota, \$308; Montana, \$108; Nebraska, \$122; Kearney, \$36; North Dakota, \$42; South Dakota, \$56; Western Colorado, \$16; Wyoming, \$38		Total 1,258
SEVENTH PROVINCE: Arkansas, \$84; Dallas, \$58; Kansas, \$94; West Missouri, \$168; Missouri, \$308; Texas, \$112; West Texas, \$46; Eastern Oklahoma, \$22; New Mexico, \$22; North Texas, \$4; Oklahoma, \$24; Salina, \$24		Total 966
EIGHTH PROVINCE: California, \$260; Los Angeles, \$274; Olympia, \$108; Oregon, \$86; Sacramento, \$66; Alaska, \$24; Arizona, \$20; Eastern Oregon, \$14; Honolulu, \$28; Idaho, \$30; Nevada, \$44; San Joaquin, \$24; Spokane, \$42; Philippines, \$12; Utah, \$22		Total 1,054

BISHOP COADJUTOR ELECTED IN DALLAS

But Declination Follows Immediately

THE twentieth annual council of the diocese of Dallas, held at St. Matthew's Cathedral, Dallas, Texas, May 11th to 13th, was the best attended and most enthusiastic gathering of clergy and laymen in the history of the diocese. The chief business was the election of a Bishop Coadjutor. Twenty-one clergymen voted, and on the fifth ballot the Rev. Francis S. White, Dean of the Cathedral, Grand Rapids, Mich., received the sixteen clerical votes necessary for nomination. The laymen confirmed the nomination of the clergy on the second ballot, and both orders immediately made the election unanimous. Other clergymen who received support in the various ballots were the Rev. R. S. Coupland, New Orleans (4 votes); Dean Morris, Memphis, Tenn. (3 votes); Dean Delany, Milwaukee, Wis. (3 votes); Rev. Elliot White, Philadelphia (2 votes). Dean White was notified of his election by telegraph, but he replied immediately, declining to accept the call and requesting that the deputation appointed to wait upon him should not make the journey.

This is the third attempt to elect a Bishop Coadjutor for the diocese of Dallas, the clergyman elected in each case declining to accept. Bishop Garrett, notwithstanding his great age, continues to visit every part of the diocese and did not fail to keep a single engagement in the past year, in which he visited every parish and mission within his jurisdiction. A special council will not be called to elect a Coadjutor, and the Bishop will not again ask the diocese to provide him an assistant.

The committee on the State of the Church reported progress in every part of the diocese. The increases over the previous year were: Baptisms, 16 per cent.; communicants, 7 per cent.; Sunday school attendance, 12 per cent.; diocesan assessments, 25 per cent.; and a slight increase in the contributions of the Woman's Auxiliary.

The committee on Christian Education recommended the adoption of a standard course of religious instruction for the Sunday schools throughout the diocese; and the Rev. C. A. Roth was appointed a delegate to attend the joint meeting of the Diocesan Lesson Board to be held in Philadelphia.

The Rev. F. L. Carrington, Dean of St. Mary's College, was appointed to examine the text books in English and American

(Continued on page 133)

Kikuyu

The Answer of the Consultative Body

A STATEMENT by the Archbishop of Canterbury, and the answer of the Consultative Body of the Lambeth Conference to the questions referred to that body by the Archbishop for guidance and advice in connection with the issues raised by the Kikuyu Conference of 1913 is now published.

It will be recalled that the Kikuyu controversy arose out of a conference of missionaries at that place in East Africa, in which the Bishops of Mombasa and Uganda took part, particularly in regard to a "Proposed Scheme of Federation of Missionary Societies," "with a view to ultimate union of the native churches." The Bishop of Uganda acted as Chairman of the Conference, and at its close the Bishop of Mombasa, assisted by the Bishop of Uganda, celebrated the Holy Eucharist in a Presbyterian building, and communicated members of the Conference, whether members of the English Church or not.

Subsequently the Bishop of Zanzibar charged the Bishops of Mombasa and Uganda with propagating heresy and committing schism by the part they took in the Conference and service, appealing to the Archbishop of Canterbury, sitting with twelve com-provincial Bishops, to hear the formulation of the charges. The Archbishop decided that the facts before him did not justify a formal hearing, but that they did raise "questions of such real and far-reaching importance" as to demand "deliberate consideration at the hands of those on whom special central responsibility rests."

He therefore called together the Consultative Committee of the Lambeth Conference, which met and concluded its deliberations just as the war broke out. The delay in publishing its reply is due to the demands which the war has made upon the Archbishop's time and thought. "It has been," says his Grace, "until now absolutely impracticable for me to prepare the statement which I promised to make so soon as I could have before me for consideration the advice of the Consultative Body."

This statement bears obvious signs of most careful wording, and any brief summary of it must inevitably destroy its balance one way or the other. But it is based upon the reply of the Consultative Body and in all essentials endorses that reply, which we give in full. It should be borne in mind that neither the Archbishop's statement nor the answer of the Consultative Body has, or claims to have, any ecclesiastical authority. The one is a "statement," the other an "answer" to questions referred to the Consultative Body.

[The "Statement" of the Archbishop is not yet in our hands.—EDITOR L. C.]

THE ANSWER OF THE CONSULTATIVE BODY

I.

In replying to your Grace's first question with regard to the "Proposed Scheme of Federation of Missionary Societies," we clearly recognize that the Scheme was not drawn up with a view to immediate publication; that it was intended to be merely tentative; and that it was meant to serve as a series of proposals to be submitted for consideration to the recognized authorities of all the bodies concerned, and in particular by the Bishops of Mombasa and Uganda to the Archbishop of Canterbury, in view of his metropolitanical relation to them.

The Scheme is thus to be regarded as a stage in negotiations still incomplete, rather than as an arrangement that has been definitely adopted. Accordingly, in many cases, the terms used in the Scheme have not taken matured and settled form.

Bearing this in mind, the Central Consultative Body heartily appreciate the fact that the main object of the Kikuyu Conference, namely, the promotion of a brotherly spirit, and the adoption of practical steps towards unity, is wholly desirable. The Conference laid emphasis, before the natives of Africa and in the face of Islam, upon what unites rather than upon what separates bodies of Christians. It endeavored to secure a clear understanding as to the mutual relations of Churches or Societies in the field, and working agreements on certain points. The attempt to bring to a common standard rules relating to probation and discipline admirably serves the main object, and is in itself of great moral and religious value.

All this, with the mutual consideration involved, and with the united testimony borne to the faith which is enshrined in the Apostles' and Nicene Creeds, plainly makes for unity; and

it is by such methods and by such a temper, more, perhaps, than by formal organization, that the conditions may be realized in which the end of our efforts and our prayers—a genuine African Church—will be shaped by the Holy Spirit of God according to His Will.

But the proposal of "Federation" evidently goes much further than such particular agreements as those of which we have just been speaking. It opens manifold questions. It is of a constitutional or semi-constitutional character. For "Federation" has, word and thing, political associations, and federal authority often is, increasingly becomes, dominant over the federated units. Declarations of "autonomy" do not sufficiently meet this difficulty.

It is probable that the arrangements proposed are largely due to the special circumstances and conditions of particular dioceses. But the effect of the proposal may be far-reaching.

Plainly, for example, it is not without its bearing on the characteristic position of the Anglican Communion and on the harmony of the different convictions which by the goodness of God, and the power of His Spirit, have been held together within it.

Further, what is done in one part of our Church, though it may there have been intended only to meet local needs, is likely to be followed in other places, and even to become the starting-point for further movement in the same direction.

It therefore appears to us that such a constitutional scheme is quite distinctly the kind of change, or step in advance, which ought not to be made by a diocese or group of dioceses without opportunity given to the whole communion, through the Lambeth Conference, to advise upon it, at least in its main principles.

This recommendation of reference to the Lambeth Conference does not in any way mean that we suggest the postponement of the whole matter for four years. The parties who met at Kikuyu have formulated a number of suggestions for common action. Many, probably most, of these can be carried out by the method of mutual agreement. They tend to unity without any compromise of independence.

There are, however, some proposals in the scheme which require the most anxious consideration:—

1. It is proposed in the Scheme that "all recognized as ministers in their own Churches shall be welcomed as visitors to preach in other federated Churches." We see no essential difficulty in inviting a minister or lay person not of our own Communion to address our people, provided that the Bishop inviting him or authorizing the invitation is satisfied as to his qualifications. We concur in the Bishop of Uganda's statement that "such an invitation would obviously be purely voluntary, and neither could nor would be claimed as a right." But the terms of the proposal to which we have called attention do not seem to us sufficiently to safeguard this principle.

2. A graver question is that which arises as to the admission to Holy Communion in Anglican Churches of communicants belonging to other denominations.

The principles accepted by the Church of England as bearing on admission to Holy Communion (apart from the moral conditions laid down in the formularies of the Church) start, it need hardly be said, from the pre-supposition that the candidate for admission is a baptized person.

Further, it is the undoubted rule of the Church of England that those who are to be admitted to the Holy Communion must have been "Confirmed, or be ready and desirous to be Confirmed."

In strictness this forbids admission to the Holy Communion till the requirements of the Church have been complied with; and here it should not be forgotten that the Church regards Confirmation not merely as a condition of admission to Holy Communion, but as an apostolic means of grace by which the life of the baptized is strengthened for Christian service through the Holy Spirit.

On the other hand, the lack of Confirmation cannot be held, as the lack of Baptism must be held, to render a person incapable, so far as man can judge, of sacramental communion.

The evidence is abundant to show that exceptions to the rule have been allowed in special cases by many Bishops of

weight and learning and of diverse theological positions, in all parts of the Anglican Communion.

But this relaxation has been a matter of episcopal discretion exercised expressly in view of special circumstances, and therefore, in our view, has not compromised the Church's witness to her principles.

Few rubrics, moreover, are so rigid as to admit of no exception; nor can the rubric in this case be so interpreted as to prevent the admission to occasional communion of individuals who from peculiar circumstances are deprived of the ministrations of the Churches to which they belong.

This seems to be eminently a matter in which the administrative and pastoral discretion of the Bishop may well be exercised, especially, though not exclusively, in the mission-field.

3. It appears to be implied in the proposed Scheme that members of our own Church resident in districts assigned to the care of a non-episcopal mission would communicate in the churches of that mission. This seems to us to be a question on an altogether different level from that with which we have just been dealing. It needs separate treatment, and it is one upon which our advice is expressly asked.

We are not here called upon to consider individual cases. We are confronted by definite proposals, to which two Bishops of our Communion have been parties, for arrangements of a general character between different religious bodies. In these it seems to be implied that members of our Church would be encouraged or even expected to communicate in non-episcopal Churches.

We are bound to say that we cannot regard any such arrangements as consistent with the principles of the Church of England. In saying this we associate ourselves with the words used, though in a different order, by the Committee of the last Lambeth Conference on "Re-union and Intercommunion": "It is no part of our duty, and therefore not our desire, to pronounce negatively upon the value in God's sight of the ministry in other Communion. But Anglican Churchmen must contend for a valid ministry as they understand it, and regard themselves as absolutely bound to stipulate for this for themselves."

II.

We go on to deal with your Grace's second question. The Communion service at the end of the Conference at Kikuyu does not come within the scope of the considerations which we have previously advanced about exceptional cases of admission to Holy Communion. For there was on that occasion no such necessity as we were then contemplating. It was an act of a different nature, unpremeditated, and prompted by an impulse of a deeply Christian kind. We desire to abstain from any expression of judgment about it. We can well believe that for the purity of its motive and for the love that was in it, it was acceptable to Him to whom it was offered and whom its participants united to adore.

But after saying this, we are bound to add that any attempt to treat it as a precedent, or to encourage habitual action of the kind, must be held to be inconsistent with principles accepted by the Church of England. It would be a very serious alteration of the terms of communion, made not by any deliberate and corporate resolution of the Church, but by the sporadic action of individuals. However well intended, it would be subversive of Church order. It would perplex the minds and distress the consciences of multitudes of loyal Churchmen. So far from promoting unity, it would, in our judgment, rather imperil the measure of unity which we now possess, and the prospects of the fuller unity for which we pray. Inspired by the laudable motive of charity towards those from whom we are unhappily separated, it would be grievously hurtful to charity among ourselves.

In the advice which we have given to your Grace, we have had chiefly in view the case of native converts in the mission-field, but we see no reason, for the purposes of our reply, to distinguish between them and European Christians living among them.

COSMO EBOR.

J. B. ARMAGH.

E. JAMAICA, *Archbishop of the West Indies.*

S. P. RUPERTSLAND, *Primate of All Canada.*

WALTER J. F. ROBBERS, *Bishop of Brechin, Primus.*

EDW. WINTON:

R. S. COPLESTON, *Bishop.*

FREDERIC WALLIS, *Bishop.*

H. E. RYLE, *Bishop.*

A. OXON:

HY. GIBRALTAR.

—*Church Times.*

CONSCIENCE AND POLITICS

BY THE REV. PETER E. DIETZ

HERE is a philosophy of Christian government even for democracies. Some Christian citizens are ignorant of it, nevertheless it exists. Christian ideals of civic life embrace every problem of citizenship; they are not indifferent to anything that makes for the weal or woe of the commonwealth.

This means Christian politics, we presume. But it does not necessarily mean partisan politics. Every dutiful citizen goes into politics every time he casts his vote. If he negligently fails to vote, he is not a good citizen. Besides voting, the average citizen says and does things that may have much political significance.

Education, environment, experience, business interests, ideals, are influences that mould public opinion and ultimately resolve themselves into legislation and law. The question of political party is secondary to the issue of political conscience. The political conscience is informed and impelled by the real needs of the community or nation. It may run parallel with impulse, interest, and party, but, if truth and honesty require it, it will run contrary to them.

The best may honestly differ in many details of policy, and there is nothing in Christian doctrine that would compel Christians to agree in all things. The Church, like God, respects individuality and conscience, even at cross-purposes. Nothing that she will say or do can ever be construed as taking away fundamental freedom, for which she has been the greatest vindicating force in the history of the world.

Where vital interests of the Church, the state, or humanity, are at stake, well-informed citizens who respect Christianity will stand together compactly. Even in lesser questions a like tendency is to be expected, since experience teaches how ignorant divisions of political influence have prevented much good and sometimes abetted great harm.

In the present accepted order of things, with legitimate parties in the field and responsive legislatures, Christians, especially influential members of the parties, are in conscience bound to use their political influence to modify the party programmes and to conform them as much as possible under given circumstances to the civic morality of the Christian standard.

This is legitimate influence and Christians owe it to their country, whatever non-Christians or anti-Christians may object. Every Christian man, movement, and organization must live and act according to conscience, and to fall short is civic infidelity. The civic morality is more comprehensive than sex and liquor morality, and, like it, all social, political, and economic morality come within the scope of Christian authority.

BISHOP COADJUTOR ELECTED IN DALLAS

(Continued from page 131)

History used in the public and high schools of Texas with reference to vague and misleading statements concerning Church History, particularly that of the Reformation period.

Judge J. L. Tyrrell was reappointed chancellor of the diocese, and Mr. E. Belsterling was elected Church advocate. Dean Carrington and Mr. W. M. Lingo were elected to serve upon the Standing Committee.

At the conclusion of the business Bishop Garrett made a touching address to the council in which he reviewed his long service in Texas as a Bishop of the Church, extending over forty-one years.

A feature of this year's council was an enthusiastic missionary service held on Tuesday night at St. Mary's chapel. Addresses were made by the Bishop, Dean Moore, Dean Carrington, and Archdeacons Crittenton and Ellis.

As in some orchestral music, a simple, tranquil theme is pronounced at first, but after a while it is swallowed up in a tempest of crashing and apparently discordant sounds, and yet the melody underlies the whole all the while, and gives it the merit of subtle harmony and not a noisy riot; and then in time, when the storm has done its work, the simple melody emerges once more in triumphant and unobscured tranquillity—so the melody of our Saviour's priesthood—the sweet, simple joy of doing His Father's will—seemed at one time to be almost swallowed up by the tempest of His Passion; yet it gave to the Passion its value as not mere suffering but sacrifice; and now that the storm has passed forever, the solemn joy of doing sacrifice to God emerges tranquil and complete in the Resurrection and the Ascension. The sacrifice of pain and the sacrifice of triumph are but one, for in both it is Christ who offers Himself by the power of His endless life.—H. Jeaffreson.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

MR. BRUERE ON MUNICIPAL HONESTY

IN an address at Los Angeles, City Chamberlain Bruere of New York declared:

"We no longer concern ourselves about corruption, about knavery, about graft. I know pretty nearly every important man in the city government of New York, every man who occupies a fairly important position, from eight years of contact, and I don't know a man whom I wouldn't be willing to have take up the management of a city without the slightest suspicion that he is profiting thereby. There is a great feeling existing that is hostile to men who betray public trust. I have no particular use for an official who is merely honest, but a much more significant thing is happening in that men in public affairs are beginning to realize they have the mightiest opportunity, the most splendid opening for achievement in service that comes to any man; and I know in New York City, and I have met on my trip West, scores of men who were fired with the desire to build up their effectiveness and the effectiveness of their organization of the city government so it can do the things they know ought to be done."

These comments ought to be borne in mind by those who take a doleful view of present municipal conditions, especially as Mr. Bruere has never been regarded as an emotional man but one who concerns himself with facts.

PROF. KELLY TO THE PHILADELPHIA "LIGHTHOUSE"

In a letter to the Philadelphia Lighthouse, of which I have often spoken, on the occasion of its twentieth anniversary, Dr. Howard A. Kelly, the distinguished Johns Hopkins professor, wrote this striking letter:

"If it were not for a big convention in Washington I would be with you to-night. Be sure and let me know next year and give me at least twenty minutes to talk to you. You must all be proud and rejoice now that the whole world is coming your way. The Lighthouse stands for aggressive Christian Social Service, and that is what all our Christian churches are just waking up to, while you have been at it for years. I have spoken to over 140 bodies of people in my adopted state, Maryland, since last October, and always on this topic. Christian service is the test of the reality of our Christian faith. No service equals dead faith. Christians who do all their religion inside a church on Sunday, are what I call squirrel-cage Christians. We must not only practise what we preach but still more practise what we sing. If we sing Onward, Christian Soldiers and The Son of God Goes Forth to War, then let us do some fighting outside the church. Church is the place to load our guns, outside is the place to fire them. The spirit of God is rustling the leaves of the poplar trees; let those who hear get in martial array and go forth to battle (I. Chron. 14:15). My heart and my prayers are with you constantly. Keep humble before God. Keep praying, walk in Christ the Way, and Serve."

WORKMEN'S COMPENSATION IN NEW JERSEY

The American Association for Labor Legislation has prepared a report on the operation of the New Jersey workmen's compensation law. The significance of this report lies not so much in its local aspects but rather in its bearing on workmen's compensation legislation in practically every one of the forty-four states now holding legislative sessions. The New Jersey law has been heralded by some as the best compensation measure in the country and is strongly urged as a "model" for other states, whereas the intensive field investigation of the Social Insurance Committee of the Association clearly indicates that it comes very far from providing justice to injured workmen or their dependents.

For instance, one widow with four children who had her arm torn out at a washing machine was entitled to \$1,000 and medical care, but she got nothing. Another widow was compelled to wait 43 weeks before payment was made and then she received only \$750 whereas she was entitled to \$1,500. Such cases of injustice have been frequent.

"FINANCE FORUM" OF THE Y. M. C. A.

Sometime ago I asked one of the branches of the New York Y. M. C. A. for the names of a committee that had conducted

a finance forum, to which I received a reply that it was against the policy of the association to send out such information. I could not but wonder why such information was refused, especially as the committee, the membership of which I asked, had been responsible for a series of addresses on certain phases of the public utility question. In justice to the committee, it ought to be said that they had no such hesitation in declaring their affiliation with the Y. M. C. A., because the addresses were published under their names as constituting the "finance forum of the Y. M. C. A." There can be no valid objection to the Y. M. C. A. discussing the corporation side of the public utility question, but the public side should also be discussed and the backing of both should be disclosed if the association intends to continue to depend upon the public for support.

MOTHERS' BUREAU IN LOS ANGELES A SUCCESS

Since the appointment of the Los Angeles City Mothers' Bureau six months ago, it has handled 250 cases. It filed only two juvenile petitions for delinquency and two complaints in domestic troubles, child desertion. All other cases were adjusted out of court, and are reporting occasionally as doing finely. A recent report says:

"We have passed several ordinances abating nuisances, such as putting lights in the jitneys; the principals and vice-principals of the schools are coöperating and meet with us once a month, the results of which are marvelous; we have established municipal dances, one every two weeks, which have been successful. One thing is greatly needed, an industrial school for these girls and boys, which we hope in time to accomplish."

THE NORTH AMERICAN Civic League for Immigrants is doing a useful work in the safe and effective distribution of immigrants. Among other things, it gives newly arrived immigrants cards like the following:

"To the Conductor.

Please show bearer where to change and
car } where to get off, as this person
train } does not speak English.
Bearer is bound

AMONGST the recommendations proposed by the commission appointed by the Governor of Pennsylvania to consider provisions for the employment and compensation of all inmates of penal institutions are: the employment and compensation of all prisoners; the adoption of the state-use system; the creation of a central board charged with the production and sale of the goods; the abolition of county jails; and the formation of six state industrial farms.

THE CENSUS BUREAU is about to issue a bulletin on Negroes. We are told it indicates that there has been an increased tendency among them toward home ownership, a marked increase in the percentage of school attendance, a pronounced decrease in the percentage of illiteracy, a decrease in the mortality rate, and an increase in the proportion of church attendance.

A SERIES of leaflets dealing with the need of instruction in sex hygiene for young men has been published by the Spokane Society of Social and Moral Hygiene, an organization of medical men and the laity. The secretary is Dr. J. G. Harbison, whose offices are in the Old National Bank Building in Spokane. To date seven bulletins have been published.

A NATION-WIDE social service movement to reclaim the derelict, insane, and criminal Jews is to be established by the Independent Order of B'nai B'rith.

HISTORY is unquestionably the best corrective for any pessimism due to the study of sociology.



CORRESPONDENCE

All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE LATE BISHOP TURNER, AND AFRICAN METHODISTS

To the Editor of *The Living Church*:

IN the death of the late venerable Henry M. Turner, senior Bishop of the African Methodist Episcopal Church, the race loses one of its most remarkable and learned men. Bishop Turner was in a class by himself. If he was not original he was nothing. With respect to courage and bravery, he was, as it were, a man of iron. But, we rather like to think of him with respect to the remarkable "vision" which he had with respect to bringing his Church into intimate and real vital fellowship with the Protestant Episcopal Church. He worked, and he prayed, in bygone days, for the consummation of this wish which was so very, dear to his heart. He dearly loved the Episcopal Church, and he never sought to hide or suppress that love. But he loved his race with warmer affection, and it was the desire of his heart to bring both closer together. While maintaining the absolute and undisputed independence and self-control of the African Methodist Episcopal Church, he wanted a strong and hearty affiliation between it and the Episcopal Church. He ardently desired such. He reasoned somewhat like this: In such an event, the great wealth, influence, and prestige of the Episcopal Church could be put behind an organization already in existence. Throughout the South, in every village and town where there was an Episcopal church, the influence of that congregation and minister would be exerted in helping and guiding the African Methodist church of that place. The white minister and his people could freely go in and out among these people and assist them, in their affairs, without any fear of diocesan problems which might arise. This kind of practical and sympathetic, helpful intercourse would result in establishing the most cordial and sympathetic relations between the races in the community, and the prominent white citizens would feel somewhat of a peculiar responsibility in seeing that their colored brethren were justly dealt with in all of their civic concerns. Instead of the Episcopal Church creating new schools, through some of its own boards, it could cooperate in making the schools already established by the African Methodists all that they ought to be. Bishop Turner, and others who thought like him, had already succeeded in introducing "liturgical services" and many of the customs of the Church in not a few of their congregations; and it was his hope and expectation, under such affiliation as he desired, that there would be a constant increase and growth in the same direction.

At any rate, the good work of the late Bishops, Brown, Dickerson, Campbell, Derrick, Embry, Turner, and others, in the introduction of the "Ritual" in African Methodist churches, goes merrily on. More and more the services of the Prayer Book are being extended, and in many instances not only are there vested choirs, but even many of their ministers wear vestments.

Bishop Turner's fault was that of being in advance of the age in which he lived. He was a noble old man, and it was in the city of Baltimore, in the Episcopal residence, in connection with the late Bishop Whittingham, that love for the Church and her institutions was first kindled within his heart. To me, the opposition manifested towards any concrete expression of the evident idea in the heart of Bishop Turner, whether in that particular form, or that of the "Missionary District Plan," is most pathetic. We can only pray, "Father, forgive them, for they know not what they do."

Baltimore, Md., May 11, 1915.

GEORGE F. BRAGG, JR.

THE FIRST AMERICAN SISTERHOOD

To the Editor of *The Living Church*:

IN reference to Miss Livingston's letter in *THE LIVING CHURCH* for this week (May 8th), may I say that I was fully aware that Mother Harriet, as well as some of her first Sisters, had come out from the Sisterhood of the Holy Communion, and knowing that, I could not understand why Mother Harriet was said to have been the first to found a Sisterhood in America. I am a Catholic and in sympathy with the aims of the Sisters of Saint Mary, but I feel it is only just that Dr. Muhlenberg's Sisterhood should be recognized.

JULIE F. RAEUBER.

Gardiner, Maine, May 11, 1915.

[We feel that *THE LIVING CHURCH* ought to assume responsibility for a real error in terming the Community of St. Mary the "first American sisterhood," the expression that was criticised. For while the practise of what is technically termed the "religious life" in the earlier Sisterhood of the Holy Communion was deficient as the term is commonly understood, that organization was yet entitled to be reckoned, as it reckoned itself, a "sisterhood," and therefore the first Anglican sisterhood in this country.—EDITOR L. C.]

THE PURPOSE OF THE CHURCH

To the Editor of *The Living Church*:

MAY I remind Mr. Jones that I said not one word about Socialism in the letter to which he replies? I spoke only of the Coöperative Commonwealth as being the logical implication of brotherhood, the teaching of sociological science, and the conclusion from all experience. If Mr. Jones thinks a Coöperative Commonwealth to be "a hideous monster that would destroy civilization, morality, and religion," I have nothing further to say.

Only I would ask if this Church has received no doctrine concerning righteousness and repentance which it is her duty to administer? And would point out the utterly unchristian and immoral position Mr. Jones would have her take in keeping silence before so "hideous a monster," etc., as he conceives Socialism to be.

C. C. KEMP.

SERB RELIEF

To the Editor of *The Living Church*:

IT gives me great pleasure to announce that the Serbian Relief Fund, which is offering such efficient service, is in constant touch with the proper relief committees in the Balkans, as I have been instructed by his Grace the Archbishop of Belgrade and the Primate of the Serbian Churches, likewise by the Metropolitan of Montenegro, to extend their heartfelt thanks and personal greetings, as well as their episcopal benediction to the many sympathetic donors, whom they recognize as members of a sister Church in this land beyond the ocean.

At the same time I would like to express my appreciation of the high privilege of being a partaker in one such step forward in the consummating plan of Divine Providence which is making for our Blessed Saviour's Father one family of poor, scattered mankind! Our chairman, the Rt. Rev. Dr. Darlington, the Bishop of Harrisburg, is surrounded as by a halo with mighty men such as the historic Church, School, and a free State can give, dear Secretary Hatch among them, working so faithfully that there is no necessity for our friends to look for a way by which to send their aid to our sufferers by personal check, or some other bank which in those parts may now be out of commission; foreign names and addresses often given incorrectly, especially in these times of confusion; but simply address, if they may be so kindly disposed, our treasurer, Mr. Charles G. Saunders, 95 Milk street, Boston, Mass.

Respectfully and gratefully I remain your servant in Christ.

SEBASTIAN (DABOVITCH),

Oakland, Cal., May 12, 1915.

Serb American Archimandrite.

THE "LUSITANIA"

To the Editor of *The Living Church*:

IN your comment on the destruction of the *Lusitania* you seem to imply that the ship was sunk because she was a floating arsenal.

It has been stated, I believe by the owners, that only a small quantity of munitions was on board. But had the quantity of war supplies carried, whether large or small, anything to do with the tragedy? The *Frye* carried no munitions of war, neither did the *Gulflight*. British steamers have been torpedoed when laden only with iron and coal en route to neutral countries. Others have been sunk when in ballast. The German Government has declared war on all shipping to or from British ports (even cross-channel passenger steamers have been attacked), and it seems to me that the carefully prepared attack on the *Lusitania* was made simply to furnish the world with a spectacular exhibition of German frightfulness. I doubt if the mixture of war supplies with women and children, of which you speak, had anything to do with the tragedy.

Yours truly,

Hamilton, Ont., May 15th.

C. B. KENRICK.

ELEVEN BIG BELLS were shipped by the Meneely Bell Company of this city, yesterday, to the new million dollar Bible Institute at Los Angeles, Calif. Shipment was made via the all-water route, and this chime is the first set of bells to pass through the Panama canal and the largest in any building on the Pacific coast. A new chiming system, similar to the one used in connection with the famous chimes in Trinity Church, New York, will be employed for playing the Los Angeles bells.—*Troy (N. Y.) Record*.

THE VERY FACT that we live proves to us that God has a purpose for us, for God never makes a useless thing.—*Rev. L. E. Johnston*.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

THE vital connection of the automobile and Sunday brings to mind an amusing passage in *A Woman Rice Planter*. Miss Penelope was the organist in the little country church in Peaceville where the Woman Rice Planter was a constant attendant. She tells of her friend's terrible temptation:

"Last Sunday the unwonted sight of an automobile struck the village. There was great excitement among all those who were so fortunate as to be strolling along the dusty road, among whom was Miss Penelope. The occupants proved to be friends of hers, and they asked her and two ladies who were with her to get in the machine and take a little turn. Now Miss Penelope had never been in an auto, and she accepted at once. They went two or three blissful miles, and then came the awakening. Every face they met was set in solemn wonder that she, Miss Penelope, a pillar of the Church (if the Church is ever allowed confessedly to rest on feminine foundation), should ride in an auto on Sunday! Words failed, but looks were all powerful. That night she said to me:

"Patience, I am so ashamed of myself; I just yielded to temptation, you may say, without a struggle. It was so hot and dusty in the roads, and the thought of flying through the air was so delightful, that I never thought of it being Sunday and accepted the invitation at once. And it was a most heavenly sensation. Mr. A— said the road was clear and he could exceed the speed limit without danger, and it really was like a trip to Europe, so elevating and delightful; but as soon as I stepped down from the car I realized how wicked I had been."

"My dear, I do not agree with you at all"—thus the Rice Planter. "There were no horses being driven for pleasure on their day of rest; there was nothing but the cogs and wheels of a machine and half a pint of gasoline. You were perfectly right to go. Don't mind what any one may say. It was a perfectly innocent recreation and refreshment which you, of all people, are certainly entitled to."

"But my efforts were in vain, though she said, 'It is a great comfort to find you do not blame me; but I must blame myself.'"

Yet if Miss Penelope had chosen church time for her wonderful outing, or had spent the whole day in disregard of the duty of Christian worship, would she have been right in considering herself to be blameworthy?

THE G. F. S. is now turning its thought to the Holiday Houses managed by so many branches and offering inexpensive outings to members, associates, and married branch helpers. The society of Western New York announces that its house on Canandaigua Lake will be open on July 1st. "Saturday afternoon to Monday morning, members, \$1.00; associates, \$1.50," certainly offers a week-end at small cost. Arrivals and departures must be made on Saturday for regular boarders. Miss M. S. Harrison, 300 Frank street, Rochester, N. Y., will answer questions.

The G. F. S. is becoming more widely known in the Midwest, as the provincial meetings at Milwaukee last week testified. Its democracy and adaptability are winning a way among busy girls. In some places their meetings take the form of suppers to which they go direct from business. This combines the social, the business element of their work, and the religious, as the meetings use a regular form of devotion.

Recently 33 members were admitted to the G. F. S. at St. Mark's Church, Minneapolis. The members are invested with the badge of membership and the rector receives each one individually with the words: "I admit you into the fellowship of the Girls' Friendly Society and to a share in all its privileges and duties; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Receive and wear this badge and see that what you have promised with your lips you perform in your life, to the glory of God."

Perhaps it will be news to many to know of the dignity and seriousness of this society. Beside this formal manner of joining the society, this pledge is signed by elect members:

"As a member of the Girls' Friendly Society, I will earnestly strive after personal purity in thought, word, and deed, and will try by my own conduct to use my influence with other girls. I will

show myself kind and friendly to others and especially to this society, and I will try by my truthfulness, honesty, and good conduct at the meetings and everywhere, and in my daily life, to uphold the name and standing of the G. F. S."

A DIOCESE which during Lent prepared a box to be sent to a mountain mission received in response to the gift a letter of thirty pages from the missionary in charge. The "box," which proved to be seven boxes and two barrels, contained such a profusion of excellent goods that the committee wrote the missionary to take for her own use the choicest garments, of which most were new, and to use her judgment about the rest. Fortunately a number of smaller schools and settlements under Church auspices were adjacent, and the contents of the boxes were shared with them. But for a missionary who is a combined housekeeper, schoolma'am, Sunday school teacher, and a little of everything else, to take time and pains to write a letter so long and so heartfelt, certainly doubles the joy of giving.

IN INTRODUCING the Church League of the Baptized into the diocese of Indianapolis, the editor of this page, who is the diocesan officer of the C. L. B., met a ready response from several Auxiliaries and bodies of women to whom the matter was broached. One small mission, that of St. George's, asked a little time to work up the matter properly. As the time for the annual meeting drew near and it was planned to present the subject of the C. L. B. at this meeting, a note was sent to St. George's mission asking what had been their decision in the matter. Promptly came a check for ten dollars and a note saying: "Credit us with one hundred members. Nobody had to be urged. Everybody seemed to be anxious to join." We believe this mission is the banner chapter this side New York City. Such unanimity shows loving thought for their vicar.

MISS MARY B. ANTHONY, in THE LIVING CHURCH of May 8th, comments on a recent paragraph which appeared in this department concerning the salary of deaconesses, in which, after quoting from the letter of a Deaconess, the editor said, "We make no comment on this letter but ask Auxiliary women to read it twice." Miss Anthony concludes—and perhaps others have done so—that implied blame of the Auxiliary was conveyed by this suggestion. This is very far from the truth and we trust the sentence was not so construed by the Auxiliary. It was commended to the *thought* of the Woman's Auxiliary because this society is possibly studying the situation of missions and ways and means as deeply as anybody in the Church. We felt that in some way this question might be considered by the Auxiliary in the far-reaching way that it has of considering things, and that from this study some partial improvement might follow. That the Woman's Auxiliary, as a body with its constant missionary giving and the United Offering stimulating it to extra effort, should at once remedy this matter was far from our thought. But as many things have been remedied by being brought into discussion, so this may be. The salary of deaconesses was perhaps fixed at a time when \$500 seemed to afford a plain living and there are many persons now who live on it. But we expect and exact of the Church's official servers a degree of dignity which does not comport with absolute poverty. And then the fact that the position of the deaconess tempts her to heed the promptings of her heart, to help the poor, to give tithes, deprives her of comforts which the more selfish might enjoy. We do not like to use the word "blame" in this matter. Nobody is to blame, but the Church should try to alleviate the situation.

We agree with Miss Anthony in much that she says about the position of women in the Church, feeling that it is women who give the loving thought which results in improved conditions, but we cannot think that the halving of the responsibility of the administration of the Church, the giving of woman an

equal share in the formulating of Church polity, is going to relieve the situation right away.

The truth is that the Board of Missions is confronting a crisis a good deal like that of the Pied Piper who had to feed the kidnapped children all at the same time. The world was asleep for ages; it is awake now and the nations of the earth are clamoring to be fed. There isn't enough porridge to satisfy. The Board of Missions is fixed much as is the housekeeper of small means at this house-cleaning time of year. She needs new rugs, new tinting for walls, new this and new that, but she has to consult her check book and determine, with a sigh, to do the best for the *general* appearance and comfort of the house. This is what the Board is doing. An article in the May *Spirit of Missions*, called "What they want and why they do not get it," brings out this point. Our hearts have to ache as, in humiliation and sorrow, we note these unmet needs. And the thought we had in mind in appealing to the Auxiliary was that this great body of reflecting women might, with more singleness of purpose than ever before, go to work to increase its membership. The only way out is to teach missions until anyone calling himself a Churchman will give to missions as a natural expression of his Christian creed.

A paragraph in this department of THE LIVING CHURCH of May 8th noted the introduction of woman into various departments of Church work, as co-worker and sharer of the responsibility of Churchmen.

WHAT WILL THE HARVEST BE?

By C. M.

THE anticipated wide-spread and long-extended revival of religion may, no doubt, recall to the mind of many friendly thinkers the case of that housemaid with an awakened conscience, who said to Spurgeon she believed she had really experienced religion because she now swept under the door mat. Probably this converted sinner had never read George Herbert, had never even heard quoted the lines,

"Who sweeps a room as for thy laws,
Makes that and th' action fine,"

—but honest minds think alike on these subjects.

It would be calling it by a better name should this expected awakening be described as a revival of *principle*. The heathen to whom we send our missionaries has religion—has it in abundance if we may judge by the array of awful idols he worships, or by the accounts we hear of his dreadful religious rites. There are things whereof even the savage conscience is afraid, and an offended Deity would seem to cause heathendom as well as Christendom to tremble.

When one reads in a newspaper of a contemplated revival of religion, and then turns to other columns and learns that a trusted clerk, a church member in good standing, has for years past been robbing his employers, and that a popular Sunday school teacher has been charged with perjury, one is apt to fear that possibly the revived religion may not be of the effective kind, may not be the life of Christ reproduced in the preachers' professed converts. And then, naturally one's thoughts hark back to Sinai and the laws stone-written on its summit.

The prospect of our country being visited by an epidemic of religious hysteria is not altogether one of hope to those longing for a revival of principle with its natural results. When mammon worship shall become a thing of the past; when perjury, described by the Commandment as taking God's name in vain, is no longer suggested by the legion of lesser lies in regard to which their tellers contend falsely that they do no harm; when, instead of "putting too much Sabbath into Sunday," men and women who have now gone to the other extreme from their God-fearing grandparents by keeping the day simply as a holiday begin to realize what they have done; when hard-working parents who have made gigantic sacrifices to give their children opportunities they have never had themselves shall no longer be scorned rather than honored by those very children; when wholesale murder, glorified as war, shall be regarded as savage and archaic; when the sword of the law shall no longer be brought into daily service to cut those knots tied at the altar rail and there described as holding "so long as ye both shall live"; when that species of financiering by which a man ruins his neighbors and yet keeps clear of prison will no longer be regarded with social leniency; when he or she who sets malicious lies a-going will be punished with ostracism; when they who are now made unhappy by the sight of their

neighbors' possessions, too high-priced for their own purses, shall regain their peace of mind; then will this wicked world have been made better by means of an uprising, whether such an uprising be described as a revival of religion or of principle.

THE GOD OF ISRAEL

By C. H. WETHERBE

IN the Old Testament there frequently appears the expression, "The God of Israel." This designation marks a distinct difference between the Israelites as a nation, and all other existent nations. In a very peculiar sense God was the God of Israel. But He was not such a God as many people in our land say that He was. They represent Him as having been very austere, autocratic, and extremely exacting. They tell us that He was not such a God of love as the New Testament declares Him to be. They assert that, in the old dispensation, there was no idea of God's Fatherhood made known. It is said that it was not till Christ came into this world that the Fatherhood of God was made manifest to mankind. I am sure that such representations of God do Him a grave injustice. While it is true that the name "Father" is not repeatedly used in the Old Testament, it is true that He was as truly the Heavenly Father as He was, and is, in this dispensation. His nature has ever been the same. There never was any change in His disposition toward the children of men. During all of the old dispensation He manifested all of the characteristics of a true and perfect Father. He was as much a God of love in those times as He is in these times. All through the Old Testament we may see manifold expressions of His abundant and abounding love. He said to His people that He loved them with an "everlasting love." He yearned over them with a boundless and most compassionate love. It was because of such a love that He bore with them in their waywardness, far beyond their deserving. His patience with them was under-girded with infinite and long-suffering love. As a human father pities his imperfect and weak children, so the great Father in heaven pitied the erring children of His heart. No, God was not so cold and severe as many in these days say that He was. He has not changed, but some men's views of Him have changed, and they still have wrong conceptions of Him.

DEPTHS OF MERCY

By ZOAR

CAN a deep-sea diver adequately describe, to those who have never seen them, the mysterious and wondrous depths of the sea? His eyes have seen that which is hidden from the rest of the world; his body has felt the tremendous pressure of the vast ocean, that ocean over which thousands sail without a thought of the wonders beneath them. But he, the diver, has *seen*, he has *felt*, he *knows* something—which others know not—of the wonders of God's infinite wisdom and hidden glory. Can he make others see and feel what he has seen and felt? When he returns to the surface bringing perhaps with him a pearl of great price, how glorious the sunshine must seem, welcoming him as it does from the dim, cold depths! But while he rejoices over his safe return does he regret having sounded the depths of the ocean? "I trow not."

Is it not so with those who have been plunged in the depths of suffering, who have been called to learn something—which others know not—of the depths of God's mercy? They too have felt the waters closing over their head, yet they have emerged with a pearl of great price, and they rejoice to feel once more the bright sunshine of His love. Even as the diver whose eyes have seen the mysterious wonders of the sea, they have *seen*, they have *felt*, they *know* something—which others know not—of the hidden wonders of God's infinite love and mercy. In the darkness He was with them and saved them from the dangers surrounding them. *How then could they regret the strange experience from which they came out richer in the knowledge and the love of God?* Can they describe the terrors and wonders of the dark depths? Let them rather rejoice over their deliverance and repeat with the apostle: Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

A MAN is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise shall give him no peace.—Emerson.

Church Kalendar



- May 1—Saturday. SS. Philip and James.
 " 2—Fourth Sunday after Easter.
 " 9—Fifth (Rogation) Sunday after Easter.
 " 10, 11, 12. Rogation Days.
 " 13—Thursday. Ascension Day.
 " 16—Sunday after Ascension.
 " 23—Whitsunday.
 " 26, 28, 29. Ember Days.
 " 30—Trinity Sunday.
 " 31—Monday.

CALENDAR OF COMING EVENTS

- May 24—Kentucky Dioc. Conv., Paducah.
 " 25—Chicago Dioc. Conv., Cathedral SS. Peter and Paul.
 Erie Dioc. Conv., Church of St. John the Divine, Sharon, Pa.
 Missouri Dioc. Conv., Christ Church Cathedral.
 Oklahoma Dist. Conv., Ascension Church, Pawnee.
 Southern Virginia Dioc. Conv., Trinity Church, Portsmouth.
 " 25-26—Central New York Dioc. Conv., Grace Church, Utica.
 " 26—Atlanta Dioc. Conv., St. James' Church, Marietta, Ga.
 Kansas Dioc. Conv., Cathedral, Topeka.
 Minnesota Dioc. Conv., Gethsemane Church, Minneapolis.
 Utah Dist. Conv., St. Paul's Church, Salt Lake City.
 " 29—South Dakota Dist. Conv., Watertown.
 June 1—Duluth Dioc. Conv., Trinity Cathedral.
 Eastern Dioc. Conv., St. Paul's Church, Centerville, Md.
 " 2—Colorado Dioc. Conv., Denver.
 Lexington Dioc. Conv., St. Paul's Church, Newport, Ky.
 West Texas Dioc. Conv., St. Mark's Church, San Antonio.
 West Virginia Dioc. Conv.
 " 3-4—National Conference of Church Clubs, Hartford, Conn.
 " 8-9—Connecticut Dioc. Conv., Christ Church, Hartford, Conn.
 " 9—Marquette Dioc. Conv., St. Paul's Church, Marquette, Mich.
 Western Michigan Dioc. Conv., St. Paul's Church, Muskegon, Mich.
 " 11-13—Nevada Dist. Conv., Reno.
 " 12—Wyoming Dist. Conv., St. Mark's Church, Cheyenne.
 " 15—Fond du Lac Dioc. Conv., St. Paul's Cathedral, Fond du Lac, Wis.
 " 16—Vermont Dioc. Conv., St. Paul's Church, Burlington.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. C. E. Betticher, Jr.
 Rev. J. W. Chapman.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. B. Higgins.
 Dr. John MacWillie.

SHANGHAI

Dr. W. H. Jefferys.
 Rev. H. A. McNulty.
 Rev. C. F. McKee.

CUBA

Rt. Rev. H. R. Hulse, D.D.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Covington, West Philadelphia.

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through Mr. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE REV. D. WELLINGTON CURRAN, rector of All Faith parish, Washington, D. C., is ill at the Garfield Hospital, Washington. The Rev. G. W. Atkinson of Grace parish, Georgetown, will officiate during his absence.

THE REV. EDWARD S. DOAN, rector of St. George's Church, Louisville, has accepted the invitation to preach the baccalaureate sermon for the graduating class of the high school at St. Paul's Church, Hickman, Ky. (Rev. W. F. Renneberg, rector). The service will be held on Whitsunday at 11 A. M.

THE REV. CLIFFORD W. FRENCH, who for the past three years has been a curate at Trinity Church, Mount Vernon, N. Y., has been appointed priest in charge of St. Gabriel's Church, Hollis, N. Y., and entered upon his new duties the Fourth Sunday after Easter.

THE REV. GEORGE MARTEL GALARNEAU of the diocese of Quincy has become rector of All Hallows' parish, Snow Hill, Md.

THE REV. E. IRVINE GEORGES has been transferred from St. James' Church, Ocala, Fla., to become vicar of St. John's Church, Orlando, and will take up his new duties on the First Sunday after Trinity.

THE REV. ARTHUR H. MARSHALL, formerly of Oakley, Ohio, has become priest in charge of St. Andrew's Church, Fort Thomas, Ky.

THE REV. ALBERT NEW will be in charge of Grace Church, Waynesville, N. C., during the summer months.

THE REV. BRIAN C. ROBERTS should hereafter be addressed at St. Stephen's Rectory, Westborough, Mass.

THE REV. REGINALD H. STARR, D.D., of New York City, is in charge of St. Saviour's Church, Bar Harbor, during the rector's recovery from his recent severe illness. His address is Box 315, Bar Harbor, Maine.

THE REV. J. E. THOMPSON, formerly in charge of the missions at Jenkins, and other points in the eastern part of the diocese of Lexington, has become rector of St. John's Church, Covington, and priest in charge of St. Stephen's Church, Latonia.

ORDINATIONS

PRIESTS

BOSTON.—At Trinity Church, Boston, the Fifth Sunday after Easter, Bishop Lawrence advanced the following deacons to the priesthood: Rev. MESSRS. ROLFE POMEROY CRUM, DWIGHT WALTER HADLEY, DANIEL RANDALL MAGRUDER, CHARLES RUSSELL PECK, JOHN H. ROSEBAUGH, HENRY R. SHERRILL. The Bishop preached the ordination sermon.

KANSAS.—On Rogation Sunday, May 9th, the Rt. Rev. F. R. Millsbaugh, D.D., Bishop of Kansas, ordained to the priesthood the Rev. ROBERT SEATON FLOCKHART, in Grace Church, Chanute, where he had been ministering for a year. His brother, the Rev. John E. Flockhart, rector of Manhattan, Kan., acted as chaplain, presenting the candidate. Archdeacon Spencer preached the sermon. The Rev. Dr. Carr of Parsons and the Rev. L. W. Doud of Fort Scott, with the other clergy, assisted in the laying on of hands. The ordinand has been called to the same parish.

MILWAUKEE.—At Nashotah chapel, on Ascension Day, the Bishop of Milwaukee advanced to the priesthood the Rev. GILBERT HEATON LIVESY and (acting for the diocese of Colorado) the Rev. DON FRANK FENN. The candidates were presented by the Rev. Professor St. George, D.D., and the sermon preached by the Very Rev. Dean Larrabee, D.D. Mr. Livesy will become missionary at Jefferson, Wis. Mr. Fenn assumes charge of All Saints' Church, Denver, Colo.

WESTERN MASSACHUSETTS.—At All Saints' Church, Springfield, on Ascension Day, the Rev. EDMUND RANDOLPH LAINE, JR., was ordained to the priesthood by the Bishop of Western Massachusetts. The Rev. Howard Chandler Robbins preached, and the candidate was presented by the Rev. C. E. Hill, rector of All Saints'. The offering was devoted to the building fund of St. Mary's Church, Palmer, of which, with St. Andrew's, Ludlow, Mr. Laine is in charge. After the service the Rev. Mr. Hill presented Mr. Laine with a set of eucharistic stoles and maniples.

DIED

GRAY.—MRS. WILLIAM CRANE GRAY, wife of the first Bishop of Southern Florida, died Tuesday, May 11th, at the home of her son, Joseph A. Gray, in Nashville, Tenn., in the seventy-second year of her age.

KING.—Entered into rest May 9th at Roxborough, Philadelphia, Pa., CATHERINE M. KING, widow of D. Rodney King, in the eighty-ninth year of her age. The services were held at St. Timothy's Church, Roxborough, on Wednesday, May 12th.

LEGGE.—MRS. CORA E. FARWELL LEGGE, wife of the Rev. Clayton M. Legge, died suddenly and unexpectedly on May 1st, at her home in Los Angeles, Calif., of heart disease. Mr. Legge, who is vicar of the Church of the Good Shepherd, Fitchburg, Mass., had joined his wife in Easter Week, and was preparing to take her East, as she had greatly improved in health; but the end came without warning, as she sat in her chair. The remains will be taken to Worcester, Mass., to be interred in the family vault. Mrs. Legge is survived by her husband, by her brother, Warren Beard of Worcester, and by several half-sisters and brothers in Canada.

May God grant her rest!

VALENTINE.—Entered into life eternal on May 4, 1915, in San José, Calif., ADELAIDE, beloved wife of William Brewster VALENTINE and daughter of the late Rev. Joseph Waite. Interment at Greenwood Cemetery, New York.

"Left behind we wait in trust

For the resurrection day.

Father, in Thy gracious keeping

Leave we now Thy servant sleeping."

WEST.—At Belle Haven, Accomac county, Va., May 8th, after a lingering illness of many months, MARY ANN BAYLY, beloved wife of the late Gen. Mitchell Wellington WEST of "Westland," Va., daughter of the late Margaret Susan Scarborough and Egbert Grandison Bayly of "Poplar Grove," Va., and mother of Miss Margaret Scarborough West. The office for the burial of the dead was read from Old St. George's Church, Pungoteague, Va., May 10th, at 2:30, by the Rev. M. Colgate Daughtrey of Emmanuel Church, Cape Charles, Va.

MEMORIAL

WALTER M. NICOL

In loving memory of WALTER M. NICOL, who departed this life May 23, 1898. *Requiescat in pace.*

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

KENOSHA, WIS.—The Mother Superior of the Community of St. Mary invites attendance at the annual retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., beginning with Vespers, Tuesday, June 8th, and closing with the Holy Eucharist, Saturday, June 12th. The Rev. Father Huntington, O.H.C., West Park, N. Y., conductor. Those desiring to attend will please inform the MOTHER SUPERIOR at St. Mary's Convent by June 1st.

OHIO.—A retreat for the associates of the Sisterhood of the Transfiguration will be held at the mother house, Bethany Home, Glendale, Ohio, beginning on the evening of Tuesday, June 8th, and closing Friday morning, June 11th. The conductor will be the Rev. Dr. J. G. H. Barry, rector of the Church of St. Mary the Virgin, New York. Any woman in the diocese is privileged to attend any or all of the services. Those desiring to be guests at the Home are requested to notify the MOTHER SUPERIOR at least one week before the beginning of the retreat.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

ANNOUNCEMENT OF ENGAGEMENT

CHAPLAIN FRANK THOMPSON, U. S. Navy, and MRS. THOMPSON announce the engagement of their daughter, ELEANOR MIRIAM, to Ensign ANTON BENNETT ANDERSON, U. S. Navy. Ensign Anderson is at present attached to the U. S. S. Nashville in southern waters.

CHAPLAIN FRANK THOMPSON, U. S. Navy, and MRS. THOMPSON announce the engagement of their daughter, CAROLYN BERRY, to Passed Asst. Surgeon JAMES PLUMMER HAYNES, U. S. Navy. The wedding will probably take place some time in July.

WANTED

POSITION OFFERED—CLERICAL

PRIEST to supply Weldon, N. C., July and August. \$50 month; furnished rectory, lights, water. Address RECTOR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, Catholic, Evangelical, energetic, middle life, keen on pastoral, missions, Sunday school work, preacher, married, desires permanent work, parochial, institutional, preferably near city, invites correspondence from Bishops and vestries who appreciate fidelity. House and modest living expenses absolutely necessary. Highest testimonials. Address M. A., care LIVING CHURCH, Milwaukee, Wis.

NEW YORK DEACON about to be advanced to priesthood desires curacy or mission. Young, unmarried, experienced, and successful. Extempore preacher. Good references. University and seminary graduate. Would like to correspond with Bishop or rector needing curate or missionary. Address "EXCELSIOR," care LIVING CHURCH, Milwaukee, Wis.

SEMINARIAN, ordained next spring, desires position as lay reader during June, July, August, and September. Five years experience, metropolitan and rural. Good reader and preacher; much work among young people. "SEMINARIAN," care LIVING CHURCH, Milwaukee, Wis.

POSITION wanted as supply during the months of July or August, or both, by a Southern clergyman. Catholic. Position in the Middle North or East preferred. Best of references. Address "SOUTH," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST would supply in Eastern parish for July and August. Address K4, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Several industrious people to distribute moral literature. Will pay \$180 for 90 days work. PURITY CO., Pope Bldg., Chicago, Ill.

POSITIONS WANTED—MISCELLANEOUS

TO CLERGY AND MUSIC COMMITTEES.—Organist and Choirmaster, highly qualified, experienced man, desires immediate permanent position, or temporary work. Accomplished player. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGANIST," 3702 Manayunk avenue, Wissahickon, Philadelphia, Pa.

POSITION as house mother in Church school for girls from eight to twelve, wanted by Churchwoman with three little daughters whom she desires to place likewise in such a school. Satisfactory references can be supplied. Address M. H. B., care LIVING CHURCH, Milwaukee, Wis.

THOROUGHLY experienced French teacher wishes position for the fall, in Church school or other. Speaks German fluently, can also take English classes. No "walks" or "house-duties." Highest references. Address M. J. B., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, with experience in teaching, parish visiting, and mission work, desires engagement for September or earlier. Best references. Address "TEACHER," care LIVING CHURCH, Milwaukee, Wis.

EDUCATED, efficient man, desires position as companion—nurse to epileptic or invalid gentleman. Experienced traveler. Long, practical experience in six states. Cheerful disposition. Excellent references. Address H. W. WILKINS, Dixondale, Va.

EXPERIENCED Organist - Choirmaster, communicant. American trained, University graduate, fluent player, successful with boy voices, desires position in early fall. Address G. O. R., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN of intelligence and refinement wishes permanent or summer position in Church institution or settlement. Experienced. Address EXPERTA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, first-class, would consider change, where Churchly, devotional, but thoroughly stimulating results are desired. Best possible New York commendations. Moderate salary. Address "CANTO-FERMO," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S SECRETARY, experienced traveler, educated, generally efficient young woman, wishes position as companion for summer months, traveling or at resort. Address "COMPANION," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—One writing a friend for organ information was recommended to the Austin firm. He thereupon wrote many letters of inquiry to Austin organ users, and wrote back

to the one who had recommended: "There was one thing to be noticed about all the letters we received from churches where Austin organs have been installed—that everyone was enthusiastic about the Austin organ." AUSTIN ORGAN CO., Hartford, Conn.

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ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in southern Wisconsin, can take a limited number of summer guests, preference being given to families making an extended stay. Additional rooms for guests are ready this year in the remodelled Shelton Hall. Open June 15th to September 15th. Address SECRETARY, Nashotah House, Nashotah, Wis.

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ROOMS within two blocks of grounds, \$1 a day and upward. Municipal cars from Ferry Building. Refer to Rev. C. N. Lathrop. Mrs. A. M. DODD, 1521 Greenwich street, San Francisco.

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NOTICES

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL

GENERAL CLERGY RELIEF FUND

WHILE we are in the process of establishing a scientific and comprehensive pension system which is to absorb all other agencies, the old General Clergy Relief Fund must be supported in caring for over 600 beneficiaries who are looking to it quarterly and annually for definite sums of money which have been pledged to them. This definite sum amounts to \$120,000 a year and must be secured until the Church decides upon the new plan, and it in turn takes over the General Clergy Relief Fund obligations.

Let no parish or individuals therefore cease in their generosity lest there be a painful period between the old and the new.

Hundreds of old and disabled clergy, widows, and orphans would not be able to exist without the loving and definite help of the General Clergy Relief Fund.

GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCLURE, Treasurer, Church House, Philadelphia, Pa.

ANNUAL CONVENTIONS

SUMMARY

ARKANSAS adopted a new constitution. It asks the General Convention to accept thirty-five northern counties as missionary territory, and also approves the plan of a missionary district in the Province for the negroes, with their own Bishop.—DELAWARE accepted the Church Pension Fund, and made a number of changes in the canons.—The council meeting in HARRISBURG commemorated the tenth anniversary of the diocese and of the Bishop. The provisions of the Church Pension Fund were accepted. Many social functions marked the occasion.—The Bishop of MISSISSIPPI asked the council to consider the need of more episcopal supervision, either through the division of the diocese or the election of a Coadjutor. Consent was given to the establishment of a racial episcopate.—PITTSBURGH accepted the method of the Church Pension Fund, took steps to relieve the St. Margaret Hospital, to complete the fund for the endowment of the episcopate this year, and noted several missionary advances.—The work of the SOUTH CAROLINA council was chiefly routine.—The IDAHO convocation pledged support in putting legal and moral restraint upon the drink evil. It also urged legislation to strengthen the marriage and divorce laws of the state.—WESTERN COLORADO passed a resolution protesting against inequality of pensions, and endorsed the Spalding memorial fund.

ARKANSAS

BISHOP WINCHESTER, in his address before the council, held in Little Rock, May 12th and 13th, urged that the northern half of the state be set apart as a missionary district, and the council unanimously voted that a memorial and petition be prepared and presented to General Convention requesting its acceptance of the cession of thirty-five counties in northern Arkansas as missionary territory. The area ceded would be 23,939 square miles, and the population is 681,905. There are at present five parishes in these counties, ten missions, and twelve other points at which some work has been done. The Helen Dunlap School at Winslow and the university town of Fayetteville would fall within the new district.

Upon request of the Bishop, the council voted to sell the episcopal residence when a fair sum might be obtained for it.

The council expressed its approval of the action taken by the Provincial Synod of the Southwest in petitioning for the erection of a missionary district for the negroes of the Province, with a Missionary Bishop of their own race. This approval was voted by only a small majority in the council.

A new constitution was adopted for the diocese at this meeting. It modifies the old in many respects, and provides definitely for separate organization of the white and negro work and workers. The method of electing a Bishop is also changed, and hereafter the election will be by concurrent vote of both orders, instead of upon nomination by the clergy and ratification by the laity.

A canon adopted provides for the consolidation of parishes which might desire union.

The name of the Rev. E. F. Wilcox appears on the Standing Committee in place of the Rev. H. M. Ingham. Other results of the election follow:

Treasurer: W. L. Hemingway of Little Rock.

Chancellor: Ashley Cockrill of Little Rock.

Provincial Board of Missions: John W. Ferrill of Batesville.

Registrar: Fay Hempstead of Little Rock.

Diocesan Board of Missions: Archdeacon W. M. Walton, Rev. Henry N. Hyde, Rev. C. C. Burke, and Messrs. Z. B. Curtis, R. B. Bancroft, and R. W. Newell.

Deputies to Provincial Synod: The Rev. Messrs. H. N. Hyde, E. F. Wilcox, E. W. Saphoré, W. M. Walton, and J. W. Thompson; Messrs. R. B. Bancroft, John W. Ferrill, H. C. Spear, J. C. Fitzhugh, and D. R. Searle.

The council held its first day's sessions in Trinity Cathedral and its second day's sessions in Christ Church. After the early celebration of the Holy Communion on the second day, the Daughters of the King served breakfast to the clergy and delegates in Christ Church parish house.

At the close of the council the Standing Committee met and elected the Rev. Henry N. Hyde of Little Rock, president, and Major P. K. Roots of Little Rock, secretary.

The next council will meet in St. John's Church, Helena, in May, 1916.

DELAWARE

IN CHRIST CHURCH, Dover, on Wednesday, May 12th, the one hundred and twenty-ninth annual convention met and was well attended. Bishop Kinsman celebrated the Holy Communion, being assisted by the clerical members of the Standing Committee. The sermon was preached by the Rev. R. W. Trapnell, rector of St. Andrew's, Wilmington, his subject being "Work and Worship."

The business sessions were characterized by the smoothness and expedition with which a great deal of business was transacted, most of which was in the form of proposed changes in canons which came up for final action. The most important of these related to the mode of electing a Bishop, the requirement that all wardens of parishes be communicants of the Church, and better provision for diocesan and general expenses. The most important debate in the convention was on the Church Pension Fund, the principle of which was approved, although in a special resolution hope was expressed that some change in the proposed scheme of sliding pension be made before final action by the General Convention.

The Bishop in his address spoke chiefly of the danger of over-mechanical methods in Church work, of the Christian law of marriage, and of women as parish voters. The reports for the year from all parts of the diocese were unusually good.

HARRISBURG

THE ANNUAL convention of the diocese was held in St. Stephen's Church, Harrisburg, May 11th and 12th. Pursuant to a resolution adopted last year, the tenth anniversary of the formation of the diocese and of the consecration of its first Bishop was celebrated in connection with the convention. The celebration began with a general reception in the Masonic hall, which was attended by a large number of the laymen and women of the diocese as well as by a large number of citizens. Addresses were made by the Bishop of Maryland, who, as president of the province of Washington, acted as presiding officer, by the Bishop of Long Island, the Bishop of Bethlehem, and the Bishop of Montreal. The Bishop of Maryland spoke of the progress made in the diocese in the last ten years. There had been an increase of 40 per cent. in the number of places of worship, 36 per cent. in the number of clergymen, 22 per cent. in communicants, 22 per cent. in amount of contributions within the diocese, and 123 per cent. in contributions

to purposes outside the diocese. Other addresses were made by nearly a score of men representing various religious, educational, civic, and reformatory interests. Among them were: Rabbi Freund; the Rt. Rev. Francis Hodur of the Polish National Catholic Church; Dr. George E. Reed, late president of Dickinson College; Dr. Henry S. Drinker, president of Lehigh University; the Rev. Fr. Popovitch of the Russian Orthodox Church in Steelton; the Rev. Thomas J. Lacey of Brooklyn; A. B. Farquhar of York, president of the American Conservation Association, and many others. All bore testimony to the active and efficient interest of Bishop Darlington in what pertains to the welfare of humankind.

The special anniversary service was held in St. Stephen's Church on Tuesday morning, May 11th. There was a celebration of the Holy Communion with Bishop Darlington as the celebrant. The epistle was read by the Bishop of Montreal, the gospel by the Bishop of Maryland, and the preacher was the Bishop of Long Island. At this service the various organizations of the diocese, such as the standing committee, the Woman's Auxiliary, and the Board of Missions, received corporate Communion.

At the evening service the convention opened. The Bishop of Montreal preached. He brought greetings from the Church in Canada to the diocese. He asked what was going to be the position of the United States at the close of the war in Europe, and answered by saying that the United States must be turned to as the "Moral Referee" and the organizer of a league of universal peace. Bishop Darlington followed with his annual address. He mentioned by name the Bishops who had died during the year, and the laymen and women, and the two clergymen who had died since the convention last met. He dwelt especially on the names and memories of the Rev. Alan Sheldon Woodle, the Rev. Charles Edward Fessenden, and James M. Lamberton, Esq., one of the most highly valued members of the convention and diocese. He also spoke of the material progress the diocese had made. The convention organized by electing Gen. C. M. Clement secretary, and the secretary appointed the Rev. William Dorwart, assistant. It was noted with regret that the assistant secretary was ill and not able to be present. The Rev. Walter C. Pugh was appointed substitute. The business of the convention was almost entirely routine. The standing committee elected consists of the Rev. Messrs. R. A. Sawyer, Leroy F. Baker, Robert Bell, George I. Browne, and William Heakes; laymen, Ivanhoe S. Huber, H. B. Meredith, M.D., Hon. David McMullen, John Langdon, and Ralph T. Smith. Mr. Ayres presented a clear exposition of the Church Pension Fund. It was resolved that this diocese accedes to and accepts the provisions of the Fund. The subject of religious education was presented by the Rev. Frederic Gardiner, L.H.D. The board of missions showed that in the year ending May 1st a larger amount than ever before had been raised for diocesan missions and a larger amount had been expended for the same.

A conference on social service took place on the afternoon of the 12th. The Rev. Mr. Twombly, rector of St. James' Church, Lancaster, presided. Addresses were made by the Rev. F. M. Crouch, secretary of the Joint Commission on Social Service, and by Miss Harriette Keyser of the C. A. I. L. These addresses were followed by a general discussion.

The other parishes in the city joined with St. Stephen's in welcoming and entertaining the convention. St. Paul's entertained the



HARRISBURG DIOCESAN CONVENTION

delegates and their wives at luncheon on the 11th. Addresses were made by Bishop Talbot, former Bishop of this territory, the Rev. Arthur R. Taylor, the Rev. A. R. De Witt, and the Rev. G. F. G. Hoyt. At the same time a meeting of the Woman's Auxiliary was held in St. Andrew's Church, at which Bishop Hulse of Cuba was the speaker, and a luncheon was provided.

At four o'clock in the afternoon Bishop and Mrs. Darlington received the members of the convention and their other friends at the see house, when the Bishop was presented with a set of episcopal robes. The presentation address was made by Mr. Herbert W. Hartman. Several addresses followed.

At one o'clock on the 12th, a luncheon was served in St. Stephen's parish house. The Bishop of Montreal was present and made a brief address. Other speeches were made by the Rev. Messrs. Leroy F. Baker, senior presbyter of the diocese; Alexander McMillan, Archdeacon of Harrisburg; Lewis Nichols, Archdeacon of Lock Haven; and F. T. Eastment, Archdeacon of Altoona.

MISSISSIPPI

THE EIGHTIETH annual convention met in St. Andrew's Church, Jackson, Tuesday, May 4th, at 8 o'clock P. M. The Bishop delivered his address at this time, announcing that hereafter it would be delivered the morning of the second day, when a larger proportion of delegates could hear this official communication to the council. He thereby transposed the address and the sermon on the council programme.

The council assembled at 10 A. M. Wednesday morning, the Bishop being celebrant at the Holy Communion, assisted by the Rev. Messrs. Green, Smeade, and Martin. The Rev. Philip G. Davidson of Greenville was the preacher. Following this service the council took up its routine, with a method which made possible early adjournment. It was a working council, with a full attendance of clergy and an unusual attendance of lay delegates. A discouraging feature was the early departure of some of the latter, which made a vote impossible on important matters coming up for decision Thursday afternoon.

In his address Bishop Bratton suggested the need of additional episcopal supervision, asking the council to consider the election of a Coadjutor or else the division of the diocese. He said his purpose was merely to open the subject, which would not be consummated in the near future; yet consideration of an inevitable situation was very necessary far in advance. The matter of a racial episcopate was also discussed, the issue being as to whether it were advisable to give consent to the general Church for the establishment of a district or districts in the South with negro Bishops to minister to their own race. Consent was finally given, to the pleasure of the Bishop, who is a member of the committee of the General Convention.

Resolutions proposed by the social service committee of the General Convention.

sections of the state constitution which forbid the leaving of property to churches. A resolution favoring national prohibition was discussed, but carried over to the next council. A resolution was adopted that all funds extra parochial should go through the hands of the secretary of the apportionment committee, thereby simplifying diocesan and parochial bookkeeping.

Previous to the meeting of the council on Tuesday there was an all-day conference of the clergy, in which many subjects were discussed informally. A committee was appointed to report on systematizing the Sunday school curriculum and establishing graded courses. This committee afterward became the council's committee on religious education.

Special committees were appointed to consider matters brought up in the Bishop's address—on division of the diocese or election of a Coadjutor, on the Church Pension Fund, on the racial episcopate, on religious education in the Province, and on work among deaf mutes in the Province. The diocesan officers were reelected. The council adjourned to meet next May at All Saints' Church, Grenada.

Thursday night, after adjournment, there was a service and sermon to the delegates, the Rev. W. S. Slack being the preacher.

PITTSBURGH

ON THURSDAY and Friday, May 13th and 14th, the semi-centennial convention took place in the Church of the Ascension, Pittsburgh. It was largely attended by both clerical and lay deputies, and was characterized by much enthusiasm and harmony of action. Being held on the Feast of the Ascension, the opening service partook more of a festival nature than usual, the Holy Communion being celebrated by the Bishop, assisted by the Archdeacon of Pittsburgh and the Rt. Rev. Dr. Van Buren, who is supplying services in the parish. Immediately upon

CHRIST CHURCH AND PARISH HOUSE
Pittsburgh

the conclusion the convention was called to order. The Rev. W. L. H. Benton was re-elected secretary, and the Rev. G. W. Lamb appointed as his assistant.

The committee on clergy relief and pension fund presented a lengthy report. Mr. Monell Sayre was present and delivered a most forceful address in its behalf, which made so favorable an impression that the proposed method of the commission was accepted and the committee on canons instructed to prepare a canon to make the same effective when the time for putting the scheme into operation shall arrive. Mr. Jacob W. Paul, one of the two surviving lay deputies of the primary convention of the diocese, and a delegate to every convention during the half century, a member of the diocesan committee on the whole subject of clerical pensions and relief, made an impassioned address in behalf of the General Clergy Relief Fund, and promised an offering of \$1,000 from the parish to which he belongs, St. Thomas' Memorial Church, Oakmont, for the current year.

Much was said concerning the Emergency Fund, for which already \$900 has been contributed by the diocese. Sunday, May 16th, is the day appointed for the collection of that fund. Large posters were displayed in its interest on the walls of the church and parish house.

The report of the board of trustees of the St. Margaret Hospital showed that while the work of the hospital had increased considerably during the year the income had been somewhat decreased by the shrinkage in value of some of the investments of the endowment fund, and the year had closed with a deficit in the treasury. The Rev. Dr. William Thompson, a retired clergyman who has made his home at the hospital for two years, made a stirring address setting forth the admirable work the institution is doing, and made a gift of \$5,000 towards its support for the next year. A committee of five, under the chairmanship of Mr. H. D. W. English, was appointed to obtain pledges.

The committee on the endowment of the episcopate reported progress, the fund during the year having been increased from \$27,000 to \$63,000. The last \$15,000 has been promised to, bring the fund up to \$100,000, so there remains still to be secured \$22,000. A committee of twelve prominent laymen, representing all the larger parishes of the diocese, was appointed, who will guarantee the raising of the needed amount before the close of 1915.

A committee was appointed to devise some scheme for street preaching during the summer months in the downtown districts of the city.

An invitation was accepted to hold the convention of 1916 in St. Andrew's Church, and a committee of three was appointed to arrange for a mass meeting in behalf of social service on the evening of the first day of the convention.

Noonday prayers for missions were said on both days of the convention, followed on the first day by the reading of the Bishop's annual address. The Bishop first spoke of

the dreadful changes that had come over the face of the world since the last convention had assembled, and of the horrors of the present awful conflict, leaving in its trail so much of direful suffering. Three occasions of special interest were noted, the consecration of Calvary Church, the initial meeting in Pittsburgh of the Synod of the Province of Washington, and the celebration of the semi-centennial of the organization of the diocese of Pittsburgh on the eve of the convention.

The board of religious education and the diocesan missionary committee reported a year of encouraging progress. The committee on colored work reported that the litigation with regard to the purchase of a suitable site for the new colored mission had been settled, and the committee was on the eve of purchasing a property and building that could be immediately occupied by the congregation already gathered together. The treasurer of diocesan missions reported a balance on hand of \$1,054.68.

Officers were elected as follows:

Treasurer of the diocese, episcopal fund, and Christmas fund: Mr. H. R. Scully.

Treasurer of missions: Mr. W. A. Cornelius.

The Standing Committee were reelected, except that the Rev. A. C. Howell takes the place of the Rev. W. L. H. Benton.

Deputies to Provincial Synod: The Rev. Messrs. T. J. Bigham, A. C. Howell, Alexander Vance, D.D., E. H. Ward, D.D.; and Messrs. G. C. Burgwin, C. E. E. Childers, Charles Garland, and Southard Hay.

Archdeacon: The Rev. C. J. De Coux.

Chancellor: Mr. George C. Burgwin.

Registrar: Mr. Charles B. Price.

A pleasing social feature of the convention was a very handsomely appointed luncheon served by the ladies of the congregation in the parish house, for which a birthday cake bearing fifty candles in commemoration of the semi-centennial of the diocese was provided by Miss Kerfoot, the only surviving member of the family of the first Bishop of Pittsburgh, the Rt. Rev. John Barrett Kerfoot, D.D.

SOUTH CAROLINA

THERE WERE many delegates to the council which opened its sessions in Florence on the morning of May 11th. This is the town of the Bishop's first rectorate, where also he was ordained to the priesthood. Here the Bishop's uncle, the Rev. Walter Guerry, was the first priest, and his father, the Rev. Le Grand Guerry, built the first church building.

The opening service was a celebration of the Holy Communion, without sermon, the Bishop being the celebrant, the Rev. Dr. Kershaw, gospel, and the Rev. Alexander R. Mitchell, epistoler. The music was rendered by a vested choir of men and women. After the service the roll was called and the council opened for business. The Rev. Albert S. Thomas was elected secretary; Mr. William Godfrey, treasurer; Mr. F. R. Frost, chancellor; and the Rev. Edwin A. Penick, assistant secretary. Mr. James D. Evans made an address of welcome, showing the remark-

able growth of the Church in this portion of the state, to which the Bishop responded.

Tuesday afternoon the claims of various Church schools were presented to the council. The Rev. Dr. Hullahen of the University of the South offered the greeting of the great Church University, which holds property valued at over a million and a quarter. Sewanee's standards are unexcelled, and her B.A. degree is accepted by Harvard on a parity with its own. Yet there is serious need of additional revenue. In memory of the late Rev. John Cannon, \$40,000 has been given as an endowment for the chaplaincy.

The treasurer's report showed the balance on hand to the credit of the diocese to be greater than ever before. The report on the state of the Church showed advance in spiritual matters. An unsatisfactory state was shown as to the educational institutions, two hundred of our girls being enrolled in schools of other religious bodies, with only ten at our own St. Mary's, Raleigh.

IDAHO

THE EIGHTH annual meeting of the convocation was held in St. Michael's Cathedral, Boise, May 6th. After the celebration of the Holy Communion the Bishop delivered his annual address.

The convocation assembled for business in the Bishop Tuttle church house. The Bishop appointed the same Council of Advice. Archdeacon Chamberlaine was elected secretary, and Mr. D. H. Hackett, treasurer. Arrangements were made whereby the financial resources of Idaho could be developed to forward the carrying on of the work. The Rev. S. W. Creasey, in charge of the work among the Shoshone and Bannock Indians at Fort Hall, gave a report. Work at St. Margaret's Hall was also reported. There is an enrollment of about hundred young women, but in order to keep the school open the Bishop must meet a deficit of at least \$2,000 a year. The report from St. Luke's Hospital showed that since the institution was opened eight thousand people have been cared for and there have been in the Nurses' Training School altogether about a hundred young women. A resolution was passed in regard to the restraint of the drink evil, as follows:

"That this convocation puts on record its sympathy with the world-wide movement to diminish the drink evil, and that we pledge ourselves, as far as possible, to encourage by our personal example and active effort those who are seeking to promote better conditions in securing the necessary legal and moral restraint."

Another resolution was on divorce, as follows:

"WHEREAS, Our Lord in the fifth chapter of St. Matthew's gospel has stated that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery; and whereas, the Church has always based its teachings on the truth of this statement; and whereas, there is an increased laxity in regard to re-marriage after divorce secured on

other grounds than that of adultery; therefore, be it

"Resolved, That this convocation views with alarm the many evils resulting from the looseness of the present divorce laws of the state of Idaho. We pledge to heartily endorse any legislation which will correct this evil."

On Thursday there was a missionary service with addresses on "Our Work Among the Indians," by the Rev. S. W. Creasey; "Our Work in Railroad Towns," by the Rev. F. M. Johnson, Jr.; and "Our Work in Mining Camps," by the Rev. W. E. Roach.

A meeting was held on Friday in the interest of religious education at which the Rev. Mr. Henderson of Spokane and the Rev. Mr. Watson of Moscow spoke on their religious work among the young people.

WESTERN COLORADO

THE EIGHTH annual convocation met in St. Mark's Church, Durango, May 7th to 9th. The business was mainly of a routine character. The committee on Pension Fund reported, and after a spirited debate the following resolution was adopted: *"Resolved,* That the convocation of Western Colorado reaffirms its protest against inequality of pensions." The convocation endorsed the Spalding Memorial Fund.

The Rev. F. C. Smith was made secretary. Among the new names is that of the Rev. F. M. Bacon on the Council of Advice, and the Rev. F. C. Smith among the examining chaplains. The Rev. F. C. Smith and Mr. W. L. Hogg were elected delegates to General Convention, with the Rev. W. B. Magnan and Mr. V. E. Northrop as alternates.

In his address, the Bishop, in speaking of summer workers expected from the seminaries, said: "This serves the valuable purpose of acquainting men in seminaries with practical work in the West, so that, testing themselves by this experience, these students may eventually, if making good proof, become after ordination valuable force in the domestic field. This point—the advantage this district offers as a summer training ground for young men from seminaries—may well be considered." In reporting the progress in the district the past year, the Bishop noted fifty-eight confirmations, three ordinations, and the erection and consecration of one church building.

On Saturday night a meeting in the interests of general Church societies and organizations was held, with addresses on "Religious Education," by the Rev. F. M. Bacon; "Social Service," by the Rev. F. C. Smith; "Brotherhood of St. Andrew," by Mr. A. W. K. Demere; and "Work with Boys," by Bishop Jones of Utah.

The convocation was honored by the presence of two Bishops of neighboring dioceses, Bishop Howden of New Mexico and Bishop Jones of Utah, who with Bishop Brewster made missionary addresses at the last service Sunday night. The sermon was preached by the Rev. F. M. Bacon, rector of St. Luke's Church, Delta.

THE CHURCH AT WORK

G. F. S. MID-WEST CONFERENCE

THE FIFTH Inter-Diocesan Conference of the G. F. S. in the Province of the Mid-West was held in Milwaukee, May 14th and 15th.

The opening session was held at St. Paul's Church and parish house Friday afternoon. The address of welcome was given by the rector of the parish. Miss Sibley, the president-general of the society, presided and gave

a most illuminating and inspiring talk on the Girls' Friendly Society as a national and international organization.

Two of the most important activities that have been taken up by the national organization during the present year are the Red Cross work for the war sufferers and the G. F. S. Lodge in San Francisco, at 2121 Buchanan street. For the Red Cross over

\$2,000 has been raised and large quantities of supplies, bandages, etc., have been sent.

In order to insure the success of the San Francisco Lodge, Miss Cornelia Marshall, the national associate for social service work, and Miss Tompkins, housemother of the New York Lodge, are taking charge for the summer and the plan has more than fulfilled expectations in regard to its need and success.

The city branches were much helped and inspired by the evidences of originality and resource displayed in the papers dealing with the work in country towns and scattered districts, where the problems, though different in kind, are quite as numerous and perplexing as our own.

A service was held at the Cathedral in the evening. There were two hundred and fifty members and associates in the procession, and the sermon was preached by the Bishop of the diocese.

The Saturday sessions were held at St. James' Church, beginning with a corporate Communion at eight o'clock. The morning was devoted to considering the various departments of work in the society.

The subject of The Candidates was thoroughly covered by Miss Sibley's talk and the general discussion. This work is of the most vital interest and importance, as upon the candidates depends the future of the G. F. S. Miss Sibley made a very earnest plea for more sympathy and coöperation between all the Church societies at work among young girls, urging that less stress be laid upon separate meetings and organizations and more stress upon the objects and purposes of such organizations. She also urged upon all the need of rest rooms and lodges and it is a great pleasure to state that a lodge will be opened in Chicago in the near future.

The reports on Holiday Houses showed such success with that work that twice as many houses as we now have could not meet the great demand for them.

A most interesting talk was given by Miss Jenssen, of the Consumers' League, on the Vacation Savings Clubs. Every branch of the G. F. S. in Milwaukee has formed a vacation club, which provides a systematic plan by which the girls can save in very small amounts the money for their vacations.

Two excellent papers on Literature Work were read: one by Mrs. Moore, of Batavia, Ill., and one by Miss Emily Brown, of Milwaukee-Downer College.

The members' conference in the afternoon was a very enthusiastic meeting. The president of the Senior Members' Club of Chicago, Miss Lillie Kube, presided. The usual programme of papers and discussions was varied by dancing and music by members and candidates.

The Senior Members' Club of Milwaukee has been organized about a month and their first undertaking was in making the arrangements for the members' conference and the supper, at Gimbel's grill room Saturday night, at which latter there were more than a hundred guests.

Miss Fiedler, of St. James' branch, is the president of the Senior Members' Club of Milwaukee and did much toward making their part a great success.

The next provincial conference will probably be held in Western Michigan.

CLERGYMAN'S LIFE THREATENED

THE REV. ARTHUR M. AUCOCK, D.D., rector of All Saints' Church, Providence, R. I., had a very unpleasant experience Tuesday, May 11th, when he received a letter by a messenger threatening his life and his residence if he did not immediately turn over \$1,000 to the "Iron Hand Gang." The message was supplemented a few minutes later by two telephone calls telling him to "make good." When the second telephone call came the police inspectors were consulting with the rector about the case and one of them, impersonating the clergyman, made arrangements for the delivery of the money in front of the post office. The trap was well laid and the man was caught with a second threatening letter in his pocket. Dr. Aucock is unmarried and lives at the Hotel Franklin.

CHURCH CONSECRATED AT WAUSAU, WIS.

THE VERY attractive new edifice for St. John's Church, Wausau, Wis. (Rev. John Lloyd, rector), was consecrated by the Bishop of Fond du Lac on the morning of Ascension Day with joyful services. Bishop Weller also preached the sermon. The accompanying illustration shows the church as completed, but the rectory shown at the left of the cut is not yet erected. The land, however, is held for the purpose, having recently been increased. The interior of the church edifice is as attractive as the exterior, and as well designed. The architects are a local firm, Messrs Swarthout & Speer, and they have done an excellent work.

On the evening preceding the consecration service there was held in the parish house a meeting of the Wisconsin Valley Church Club, with a gathering of about one hundred men. Mr. J. L. Sturtevant, vice-president of the club, presided very happily as toastmaster, and addresses were given by Bishop Weller,

senting the diocese of Erie. Evening Prayer was read by the Rev. F. O. Johnson, rector of the parish; the Rev. Dr. Meech, rector emeritus; and the Rev. George Rogers, the two last named being amongst the oldest presbyters in the diocese. Bishop Whitehead read the letters of congratulation from the Right Reverend the Bishop of Erie, and from the Rev. Mr. Aigner of the Standing Committee of that diocese, for many years a clergyman of the diocese of Pittsburgh; also one from the Rev. Dr. M. A. Tolman of the diocese of Bethlehem, one of the only two surviving presbyters who took part in the primary convention. The other was the Rev. C. C. Parker of the diocese of Pennsylvania, who was present as the guest of honor of the diocese. An *in memoriam* roll call of the primary convention was given by the Rev. Mr. Parker, which showed two laymen surviving who also were delegates to the convention of 1865, the Messrs. J. W. Paul of Oakmont and Archibald Blakeley of Pittsburgh, neither of whom was able to attend the semi-centen-



ST. JOHN'S CHURCH, WAUSAU, WIS.

Mr. Frederic C. Morehouse of Milwaukee, Mr. W. H. Roddis of Marshfield, Canon Rogers of Fond du Lac, Messrs. M. B. Rosenberry and L. A. Pradt of Wausau, the Rev. W. Everett Johnson of La Crosse, a former rector, and, finally, the rector of the parish, the Rev. John Lloyd. A congratulatory spirit permeated all the remarks and the mark of advance on the part of the parish in securing this handsome church edifice was very generally expressed.

The church is built of solid rubble stone masonry, trimmed with Bedford stone and designed somewhat in the spirit of the early English churches. The stone walls are pointed with a light gray mortar, the whole mass giving one the feeling of great strength and solidity. A stone cloister with large Gothic arches extends to the site on which the rectory will finally stand. In the church the great stone arch before the chancel is crossed by a rood beam surmounted by a wooden cross.

On the east side and in direct connection with the church is the Lady chapel. The finishing in the chapel has been carried out after the manner of the church and will accommodate about thirty people. On the west side of the nave and directly opposite to the Lady chapel vestibule is the entrance leading to the guild hall, sacristy, cloister, as well as to the church.

SEMI-CENTENNIAL OF THE DIOCESE OF PITTSBURGH

THE FIFTIETH anniversary of the organization of the diocese of Pittsburgh was celebrated on Wednesday evening, May 12th, at Christ Church, Pittsburgh. In the procession there were thirty clergymen and the Bishop, the Rev. Messrs. Van Dyke and Ernst repre-

senting the diocese of Erie. The historical address was made by the Rev. Dr. John Russell Wightman, and was an able presentation of the history of the Church in the diocese, which he stated was largely the history of Western Pennsylvania, as the men prominent in the work of the diocese were also prominent in the affairs of state. He said the diocese had stood from its very beginning for religious education and social service, and cited the organizations in the Church that came into being during the fifty years of diocesan life, the Woman's Auxiliary, the Junior Auxiliary, Brotherhood of St. Andrew, Daughters of the King, etc., and the new interest in missionary work at home and abroad. Kipling's *Recessional*, "Lest we forget," was sung as the Offertory anthem, and Bishop Whitehead had the closing prayers and blessing. An informal reception followed in the parish house.

Christ Church, in which the semi-centennial was observed, had its opening service on Christmas Day, 1831, nearly eighty-four years ago. The service was conducted by the Rev. George Upfold, D.D., at that time rector of Trinity Church, Pittsburgh, and subsequently Bishop of Indiana. The sermon was preached by the Rev. Sanson K. Brunot. With the exception of Trinity Church, and its mission, St. Paul's, there was no other congregation of our communion within the bounds of what is now Greater Pittsburgh. The first vestry consisted of Messrs. Alexander Johnston, Jr., and William Staunton, wardens; James Correy, Charles Plumb, H. F. Schweppe, Isaac Lightner, Charles Brewer, and John C. Mowry, vestrymen. The present church building is the oldest in Pittsburgh, having been erected in 1839. The eleven communicants with which the church began were Messrs. William Staunton, Charles Plumb, George P. Williams, John C. Mowry, James Wilson,

Mrs. Clare, Mrs. I. Lightner, Mrs. Kerwin, Mrs. Coun, Mrs. Brunot, and Mrs. Curry. Others who identified themselves with the church in its beginning and helped to bring the enterprise to a successful issue, were Messrs. William Robinson, Clare, John Kelly, Robert Morris, James Wilson, Richard Atterborough, Thomas McNabb, and Job Brunerton. All these names appear on a church list dated January 1, 1832.

CLERGYMEN'S RETIRING FUND SOCIETY

THE CLERGYMEN'S Retiring Fund Society held its semi-annual meeting on the 14th inst. in the Church Missions House, with a full attendance, the Bishop of Long Island in the chair. The report of the treasurer showed an increase, over the corresponding period of last year, in the amount of gifts received from individuals and parishes, besides one special donation of \$5,000. The whole subject of the Church Pension Fund in its proposed methods was fully discussed and the conclusion arrived at that it will richly pay any clergyman to make the provision for his old age which this society offers, at least as additional to any pension which the Church may hereafter provide by a general system, because (1) he will get it whether the new plan succeeds or fails; (2) he will get it without reference to whether he is still at work receiving salary and without regard to any other sources of income which he may enjoy; and (3) as the "expectation of life" at 60 is only fourteen and one-tenth years according to the tables, if a man devotes eight of these years to waiting for the pension at 68 to begin, he will be losing eight years of the remnant of his life during which he might have been enjoying an annuity from the C. R. F. S., amounting in the eight years to twice as much as all the dues he had paid into the treasury.

NO COADJUTOR FOR IOWA

THE BISHOP OF IOWA has cancelled his request for the election of a Bishop Coadjutor at the coming convention, giving reasons for his change as follows:

"A question has been raised as to whether I could in good faith announce that the real reason for asking at this time for a Coadjutor Bishop was our desire to secure Bishop Longley permanently to the diocese of Iowa, and then go into the convention with a formal request on the ground of age and infirmity, inasmuch as I was able to discharge the duties of my office as Bishop of Iowa with the assistance of a Suffragan Bishop.

"Again, it was urged that canon 9, section II, of the canons of the General Convention, made no provision for such a situation as now existed in the diocese of Iowa, and that it was a grave question whether such an election would be canonically regular.

"This question was submitted to the Presiding Bishop and he gave his opinion as follows:

"It seems to me that you cannot give the reason specified that you need assistance, having attained the age of 65 and not being able to do the work effectively without a Coadjutor, so long as a Suffragan is by your side. You can give it if such a Suffragan has resigned."

"I believe myself that there is no canonical difficulty in the way of making the request as indicated and I feel sure that an election at the approaching convention would be canonically valid, but it is only a week until the convention assembles. I want to secure other opinions and also, possibly, refer the whole matter to the House of Bishops.

"I have consulted Bishop Longley, who agrees with me that in view of the fact that there seems to be no constitutional or canon-

ical provision clearly covering the case, which for the first time has come before the Church, and also in view of the opinion given by the Presiding Bishop, the notice that I would ask for the election of a Coadjutor Bishop should be recalled, and no action taken until the question has been settled beyond dispute. He does not want any question raised as to the regularity of the election."

MASSACHUSETTS CLERGY EXPRESS HORROR ON "LUSITANIA" INCIDENT

THE FOLLOWING resolution in the form of a letter to the President of the United States has been adopted by the Massachusetts Catholic Club:

"BOSTON, May 10, 1915.

"To the President of the United States.

"Sir: This day, at the monthly meeting of the Massachusetts Catholic Club, a society of priests of the Episcopal Church, it was unanimously resolved to express to you, as head of the Republic, our horror at the sinking of the *Lusitania* by a German submarine, and the consequent murder of fifteen hundred people, including over a hundred American citizens. We confidently expect that you will hold the German Government to strict accountability for this crime against civilization and international law; and we promise our utmost moral support, as ministers of the God of Justice and Love, to any measures you may find necessary in defence of humanity and the national honor.

"C. N. FIELD, S.S.J.E., *President.*
"GEORGE MATTRESS, *Secretary.*"

CHURCH FACILITIES AT MAINE RESORT

A REQUEST is received from the Rev. W. T. Forsythe, missionary at South West Harbor, Maine, that Churchmen may be advised that Church services are now held every Sunday at South West Harbor in a hall specially fitted up for this purpose. During the summer months there will be early celebrations of the Holy Eucharist and Morning Prayer every Sunday. He will be very glad to help any persons to procure suitable hotel and rooming accommodations.

GENEVA CONFERENCE OF CHURCH WORKERS

AS ALREADY noted in THE LIVING CHURCH of last week, the third annual conference of Church workers of the Province of New York and New Jersey will be held from July 3rd to 10th, at Hobart College and William Smith College, Geneva, N. Y. The object of the conference is to present the three distinctive features of modern Church work, missions, education, and social service, and to train various workers and leaders for active service in these various fields. One hour each day will be devoted to special lectures, and another hour daily has been set aside for study classes on the various subjects, from which choice may be made. There will be three evening lectures on the phases of missions, education, and social service.

The conference will open on Saturday evening with a preparatory service for the corporate Communion, which will be conducted by the Rev. Lyman P. Powell, D.D., president of Hobart College, pastor of the conference. The corporate Communion will be in Hobart College chapel the following morning at 7:30, the Rev. John B. Hubbs, D.D., celebrant; Morning prayer and sermon will follow at 11 o'clock in Trinity Church, with the Rev. Hugh L. Burleson as preacher. At 4 o'clock there will be an outdoor mass meeting, the speakers being the Rev. D. L. Ferris, the Rev. C. E. Hutchison, and the Rev. John R. Harding, D.D., provincial secretary. On Monday evening there will be a

reception, and on Wednesday evening a musicale will be given. As in former years the Sunset Service on the campus each day will be an attractive feature.

Other speakers and leaders during the week will be as follows: Bishop Lloyd, the Rev. Messrs. C. M. Silla, K. A. Bray, E. M. Parrott, F. M. Crouch, William Sheafe Chase, F. S. Leach, R. J. Phillips, Augustine Elmendorf, T. A. Conover, Lester Bradner, A. M. Sherman, F. J. Clark, D. S. Pearce; Hon. C. N. Kendall, A. B. Houghton, C. L. Stonaker; Mrs. C. E. Hutchison, Mrs. T. B. Berry, Mrs. Lester Bradner; Misses Grace Crosby, Esther Smith, Jean M. Holmes.

The total cost of the conference, exclusive of railroad expenses, will be from \$10 to \$12. The dormitories of Hobart and William Smith Colleges will be offered free of charge to those who apply in time. Other persons will be accommodated outside the college grounds at the rate of from \$1.00 to \$1.50 per week.

Geneva, situated as it is, on the shores of Seneca Lake, and in a beautiful, rolling section of New York, offers unusual opportunities for recreation and summer outings—rowing, motor-boating, swimming, fishing, gymnasium, tennis, and auto rides. The privileges of an attractive country club will be extended, and an excursion boat ride will be arranged in order to visit Watkins Glen at the southern end of the lake. All Church workers and visitors will be cordially welcomed.

All applications for accommodations, membership registration, programmes, and further particulars should be addressed to the Rev. Augustine Elmendorf, 871 De Graw avenue, Newark, N. J.

IN A BOHEMIAN FIELD

A THRIVING work among Bohemians is being carried on in Westfield, Mass., under the leadership of the Rev. Robert Keating Smith, rector of the Church of the Atonement. There is a colony of 450 people of this race in Westfield, working in the cigar and motorcycle factories, owning in many cases their own homes, and forming one of the best communities in the town. Of a class of twenty-one confirmed on April 29th there were eight boys and five girls of Bohemian parentage, and of a congregation of one hundred and fifty present fifty were Bohemians. The number of communicants in the Church of the Atonement from the Bohemians is now twenty-nine out of a total list of two hundred and twenty. In the Sunday school, which numbers one hundred and fifteen, there are thirty-three of Bohemian parentage, and the entire membership of the boy choir is Bohemian. When it is remembered that the national Church of Bohemia and the national Church of England formed the two great episcopal movements of the Reformation, it would be but natural to expect these people, deprived of their own Church in the seventeenth century, to find a haven in our Church when they come to America, yet out of 750,000 in this country the immense majority are unchurched, their nominal Roman Catholicism going for naught. The work in Westfield is a renewal of the effort of our communion in 1855 to reach these people, whom Georgas Bourdon calls the "pioneers of moral liberty and soldiers of truth."

ROBBERY IN MISSOURI CHURCH

SACRILEGIOUS THIEVES broke into St. Paul's Church, Clinton (diocese of West Missouri), on Friday or Saturday night, May 7th or 8th, made their way to the sacristy, consumed the communion wine, and made away with the silver-plated chalice and paten and a solid silver ciborium. There is as yet no clue as to the identity or whereabouts of the vandals. The loss is a serious one to this

small mission, which, since the Second Sunday after Easter, has been served by the Rev. E. H. Eckel, Jr., of Christ Church, Warrensburg.

PARISH ORGANIST KEEPS THIRTIETH ANNIVERSARY

MRS. CHARLES EVANS celebrated recently her thirtieth anniversary as organist of St. Paul's Church, Stockbridge, Mass. On the evening of May 2nd a beautiful musical service was rendered, and on the following evening a largely attended reception was held in her honor at the house of Miss Virginia Butler. The rector, the Rev. George Grenville Merrill, presented to Mrs. Evans, on behalf of the congregation, a generous purse of gold and a floral tribute, and Mr. James Punderson, junior warden, after a felicitous speech, announced that the vestry had decided to increase her salary. The village band then played appropriate selections. Mrs. Evans has done a great deal for Stockbridge in a musical way.

ROBBERY IN MARYLAND CHURCH

A MEMORIAL window was broken and a poor box robbed, early in the morning of May 12th, by thieves who entered the Church of the Redeemer, Baltimore county, Md. (Rev. Charles A. Hensel, rector). From the appearance of the church when the rector entered it, the thieves had tried to "jimmy" every door except one, and, failing, started to break the memorial window to James R. and Martha E. Clark. In the meantime, it is thought, they found that the adjoining window would be easier to open, so they removed the screen and forced the window. Entering the church, they removed the books from a case in the rear of the church and scattered them over the floor and pews, and broke open the poor-box. In the robing-room the bookcase and a linen chest were ransacked. It is not known just how much money they got out of the poor-box, but it is thought they took nothing else.

THE REV. HERBERT NOEL CUNNINGHAM

THE REV. H. N. CUNNINGHAM, in charge of St. John's mission at Duxbury, Mass., since 1912, died on Thursday at his home in that city, in his sixty-fourth year. He was born in England and was a graduate of Brasenose College, Oxford, later receiving an honorary degree from Trinity College, Hartford, Conn. Dr. Cunningham came to this country in 1881 as chaplain of the English colony at La Mars, Iowa. Following this he was rector of Christ Church in Watertown, Conn., for twenty-five years. He was one of the founders of the Junior Brotherhood of St. Andrew and was active in Boy Scout work.

NATIONAL CONFERENCE OF CHURCH CLUBS

THE NATIONAL CONFERENCE of Church Clubs in the United States will be held in Hartford, Conn., June 3rd and 4th, beginning at ten o'clock of the former date with a celebration of the Holy Communion at Trinity Church and address by the Bishop of Connecticut. On the evening of the first day, Thursday, a reception and dinner will be tendered the delegates and guests by the Church Club of the diocese of Connecticut, when the Bishops of Connecticut and Rhode Island will be the speakers. The business of the conference is continued through the morning of the second day, and in the afternoon the delegates and ladies will be taken in automobiles to the Country Club, where they will be entertained and then taken on a trip

through the Farmington Valley, and, on their return to the city, to Trinity College. Among the appointed addresses during the two days are the following: "The Responsibility of the Church Club to its Own Members," by Mr. John R. Schindel of the Episcopal Church Club of Cincinnati, Ohio; "The Value of the Church Club to the Parish and to the Diocese," by Mr. Charles W. Folds of the Church Club of Chicago; "Advertising as Applied to Religion," by Mr. John C. Collier of the Church Club of Philadelphia; and "The Value of Business Methods in Church Finances," by Mr. Huntington Saville of the Episcopalian Club of Massachusetts.

DEATH OF MRS. WM. CRANE GRAY

NEWS COMES of the death from cardiac affection of Mrs. Fannie C. Gray, wife of the Rt. Rev. William Crane Gray, retired Bishop of the missionary district of Southern Florida. Mrs. Gray had been sick since Easter Tuesday, but was believed to be on the road to recovery. She passed away very peacefully in the early morning of Tuesday, May 11th, at her home in Nashville. A woman of unusual talent and Christian willingness, in the years of her husband's work in Florida she had been his efficient aid, diffusing all about her the spirit of her own faith. To Bishop Gray in his bereavement goes the loving sympathy of the people of the Church.

MEMORIALS AND GIFTS

A THREE-PANEL Gothic window by Gorham was presented recently to St. John's Church, Boulder, Colo., by Mrs. Hortense Helms and her sister, in memory of their mother, brother, and sister-in-law. The subject is the Ascension, and the window is sixteen feet by seven, standing over the altar and lending splendor to the sanctuary. A cast bronze memorial tablet was dedicated at the same service in memory of the late George A. Newton and to commemorate the gift of \$1,000 by his widow to the parish.

THE CHURCH OF THE NATIVITY, Maysville, Ky. (Rev. James H. Fielding, rector), has received several memorials: A brass pulpit, given by Mrs. Benjamin Thomas in memory of her husband; a brass ewer, given by Mrs. Dickinson of New York City in memory of the baptism of her two daughters; brass candelabra, given by the King's Daughters of the parish; and an oak pedestal (for displaying flowers), given by Mrs. Dr. Taylor in memory of Dr. and Mrs. John Fleming. By request of the donors, the pulpit and ewer were dedicated by the rector on Easter Day. The other gifts were dedicated on the occasion of the Bishop's visitation, May 16th.

THROUGH the will of the late General Henry Austin Tyler, C.S.A., St. Paul's Church, Hickman, Ky. (Rev. W. F. Rennenberg, rector), comes into possession of valuable property in the business section of the city. One-half of the gross rental is to be paid to the rector in charge of the church as a part of his salary, and the residue, after paying all taxes, etc., will go to the ladies' guild, to be used in keeping St. Paul's Church in good repair, and in such deeds of charity as they may deem necessary. Should the officials of the church fail to provide a sum with this bequest sufficient to pay the rector a salary of at least \$1,000 per annum, then the bequest shall become void. The annual income of this property will be about \$1,140. General Tyler was one of the most widely known and the most beloved citizens of this vicinity. He departed this life at his beautiful home on Oakwood Farm on April 26th, and was buried the following day in the city cemetery, the rector officiating. Throughout the Civil War, General Tyler served as a leader of Forrest's Cavalry.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Archdeaconry of Reading—Woman's Auxiliary—Summer School—An Address

THE SPRING SESSION of the archdeaconry of Reading was held at Trinity Church, Lansford (Rev. James Bowman May, rector), on May 3rd and 4th. After Evening Prayer on Monday the rector cordially welcomed the clergy to Trinity Church, and the Ven. Asahel A. Bresee responded. The Rev. Robert Johnston made an address on "Heroism in Missions," and the Rev. Brayton Byron spoke on "The Success of Missions." Bishop Talbot celebrated the Holy Communion at 7:30 A. M. Tuesday, assisted by the Archdeacon and the rector. At 9:15 A. M. the business session was opened. The Rev. George C. Graham addressed the clergy in the interest of the Church Pension Fund. The Ven. A. A. Bresee resigned as Archdeacon, having accepted a call to be rector of Zion Church, Greene, N. Y., and the Rev. Henry Eugene Allston Durell was elected to succeed him. The Rev. Gomer B. Matthews spoke in appreciation of the work of the retiring Archdeacon and presented him with \$52.50 in gold from the clergy of the archdeaconry. After luncheon the Rev. Gomer B. Matthews read a paper on "The Rector's Responsibility for Missions," and the Rev. Wallace Martin discussed "The People's Responsibility for Missions." The fall session will be held at St. John's Church, East Mauch Chunk.

THE THIRTY-THIRD annual meeting of the Bethlehem branch of the Woman's Auxiliary was held at Trinity Church, Easton (Rev. Archibald H. Bradshaw, rector), on Tuesday and Wednesday, May 4th and 5th. On Tuesday evening there was a missionary service, with addresses by Bishop Talbot and Deaconess Ridgely. At 9:30 on Wednesday the Rev. A. H. Bradshaw conducted the quiet hour. The Holy Communion was celebrated at 10:45 A. M. and was followed by the meeting for organization. Miss Donnelly met the Juniors and Miss Bresee met the Little Helpers at the same time. After luncheon the missionary play, *The Gift of Self*, was rendered for the pleasure of the delegates.

PRESIDENT HENRY S. DRINKER, LL.D., of Lehigh University, addressed the men's club of Trinity Church, Lansford, on "The Conservation of Natural Resources," on Wednesday, May 12th. As sometime solicitor of the Lehigh Valley Railroad, and a mining engineer of long experience, Dr. Drinker spoke in a most illuminating as well as interesting way. Many graduates of Lehigh University are members of the club. Mr. Edwin Ludlow, vice-president of the Lehigh Coal and Navigation Co., followed Dr. Drinker with an account of the forestry work of his company.

THE ANNUAL summer school for Sunday school teachers will be held at Bishopthorpe Manor, South Bethlehem, June 28th to July 2nd, under the auspices of the board of religious education of the diocese of Bethlehem and the board of religious education of the Province of Washington.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
Meeting of Convocation of First District

THE SPRING convocation of the first district was held in Grace Church, Carthage (Rev. F. S. Eastman, rector), May 11th and 12th. The session opened with a business meeting, with reports from the missions, and at 4 P. M. the Sunday school institute opened under the Rev. Romeo Gould, president. The Rev. R. J. Phillips of Syracuse spoke on "Teacher Training," followed by the Rev. Thomas P. Gates on "Its Local Application." At 8 P. M. the second conference was held with a full church, when the president re-

viewed the questionnaire papers showing conditions in the parishes. The Rev. F. S. Eastman spoke on "The Priest and the Children"; the Rev. Curtis Smith of Utica on "Graded System of Lessons"; and the Rev. F. W. Eason on "The Layman's Obligation." There was a celebration of the Holy Communion at 8 A. M. Wednesday, and the third conference at 9:30, when the president was unanimously reelected and thanked for his zealous work.

At an 11 A. M. service the rector was celebrant in the absence of the Dean, and the Rev. E. B. Doolittle of Brownville was special preacher. In the afternoon the regular meeting of the Woman's Auxiliary and Junior Auxiliary was held, when good reports were made by the women. The Dean and Archdeacon Cook made appeals for the Emergency Fund.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop
Meetings of Council and Convocation

THE ANNUAL council will be held in the chapter house of St. John's Cathedral, Denver, on June 9th, beginning with celebration of the Holy Communion and preceded, as usual, by the day of the Auxiliary, which adopts a new constitution this year. The sermon at the council will be preached by the Very Rev. H. Martyn Hart, and the meetings will close with the usual reception, given this year by the ladies of the Cathedral parish in the chapter house. A full statement of the financial situation of the diocese is expected, which will lead to discussion as to the appointment of a Coadjutor Bishop.

THE CONVOCATION of the northern deanery opened on May 10th at Greeley, with sermon and Confirmation by the Bishop of Wyoming. The following day the whole party were driven over to Windsor to the consecration of a beautiful church, altar, and reredos there, and returned after luncheon to their business meeting in Greeley.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
Sunday School Convention—Ordination—Anniversary

THE CHAIRMAN of the diocesan commission on work among foreigners, the Rev. J. Chauncey Linsley, has addressed a circular letter asking information in regard to the distribution, and moral, religious, and social conditions, of the foreign-born peoples of Connecticut. Similar circulars have been sent out by a committee of the Province of New England, which is seeking a plan of providing pastoral care for the foreign-born.

THE REV. JAMES W. BRADIN, rector of St. John's Church, Hartford, completes on Friday, May 21st, a rectorate of thirty-three years in one parish. He is a native of Burlington, N. J., and a graduate of Trinity College and Berkeley Divinity School. For many years he has been chaplain at the Hartford Retreat and has been conspicuous in the public life of Hartford.

A DIOCESAN Sunday school convention was held in connection with the spring meeting of the Hartford Sunday School Union in Christ Church, Hartford, on Tuesday, May 11th. There were about two hundred teachers and officers present, and a valuable programme was presented.

BISHOP BREWSTER will hold, on Wednesday, June 2nd, his annual ordination of deacons in the Church of the Holy Trinity, Middletown, and the preacher will be the Rev. John N. Lewis, Jr., of the class of 1892, rector of St. John's Church, Waterbury, Conn.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop
Diocesan Church Club Has Its Annual Dinner

THE ANNUAL dinner of the Church Club of the diocese took place in Masonic Hall, Harrisburg, on the evening of the 12th. At the business meeting, just before the dinner, Mr. R. M. H. Wharton of St. Paul's, Harrisburg, was elected president for the ensuing year. Mr. J. W. B. Bausman of St. James', Lancaster, presided at the dinner. Ex-governor Samuel W. Pennypacker was the "Ruler of the feast." The speakers and their subjects were: The Rev. Floyd W. Tomkins on "The Christian of To-Day"; Mr. Francis A. Lewis on "Consecration"; Gen. C. M. Clement on "The First Ten Years of the Diocese"; Mr. Anthony Drexel-Biddle on "Athletics and Bible Classes." The Bishop also spoke. About 450 persons were seated at the tables. For the first time, and in honor of the tenth anniversary of the diocese and of the consecration of the Bishop, ladies were invited to be present, and were present in considerable numbers. Many of them came from parishes long distances away.

"BISHOP DARLINGTON'S anniversary," says a parish paper, "brought a notable gathering at the Harrisburg convention. The first ten years of his episcopate have registered remarkable progress. Substantial achievements witness to his ability as a leader and an organizer. His broad sympathy has made him the people's Bishop in a peculiar sense. He has the rare gift of adapting himself to every condition and is influential alike in the councils of legislation, among educators, among the breaker boys of the mining towns and with Bulgars, Serbs, Poles, and Greeks. He has made the Church a power for righteousness, unity and social service. The whole community rose up to do him honor and representatives of other faiths and races joined in loving tributes."

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop
Annual Services of Auxiliary and G. F. S.

THE ANNUAL services of the Girls' Friendly Society of Kentucky were held in the Cathedral on Sunday, May 2nd. A corporate Communion was held in the Cathedral at 7:30, all of the city branches being represented. After the service breakfast was served in the refectory of the Cathedral House. The main annual service was held in the Cathedral in the afternoon, when, notwithstanding the severe thunder storm which

came up, hundreds of girls were present and marching in procession. The sermon was delivered by Bishop Woodcock, and the offering devoted to the G. F. S. Inn of Louisville. There are now eight branches of the G. F. S. in the diocese, of which seven are in Louisville and the eighth at Grace Church, Paducah.

THE ANNUAL meeting of the junior department of the Woman's Auxiliary was held at the Cathedral House on Thursday morning, May 6th, after the annual corporate Communion in the Cathedral. This was the first annual meeting of this department, since it has had its separate organization and Constitution only about a year. Excellent and encouraging reports were made by all of the Junior leaders, the election of officers held, and delegates elected to attend, if possible, some of the summer conferences. The meeting closed with a Round Table of open discussion on Missions in the Bible, led by Miss E. Mildred Buchanan, Educational Secretary of the Woman's Auxiliary.

THROUGH THE efforts of the diocesan educational secretary of the Woman's Auxiliary, a visit was secured from the Rev. Charles E. Betticher, Jr., formerly of Fairbanks, Alaska, who addressed a united meeting of the Louisville Auxiliaries and also visited a number of the Louisville parishes, describing in a most interesting and graphic way the work in that field. His talks were fully illustrated by stereopticon views of great beauty.

THE SPRING meeting of the executive board of the Woman's Auxiliary was recently held at the Cathedral, preceded by a corporate Communion at which Dean Craik was celebrant. Encouraging reports were made by all departments of the work. The United Offering now amounts to over \$1,000, a considerable increase over the corresponding period in the last triennial.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop
Return of Bishop Burton

BISHOP BURTON, greatly improved in health, has returned to the diocese and has resumed his episcopal duties. On May 9th thanksgivings were offered in all the churches of the diocese for his recovery.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop
Changes in Church Names

THE MISSION in Mapleton, founded in January, 1914, under the name of the Church

ROYAL BAKING POWDER

ABSOLUTELY PURE



Makes the food finer in appearance, more delicious to the taste, more healthful. Royal is the aid to many a cook's success.

NO ALUM—NO LIME PHOSPHATES.

of Our Saviour, has become St. Agnes' Church by unanimous vote of the congregation. This action was taken because of the incongruity felt in the colloquial use of the name "Our Saviour" in connection with the local church.

THE BUILDINGS in Sheepshead Bay, formerly known as St. Matthias' Church, are now being used for services under direction of Archdeacon Webb as a mission of the archdeaconry of Brooklyn. The work is conducted under the name of Emmanuel Church.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Dr. Bradner—Bishop Addresses Young Men's Club

THE BISHOP addressed the last meeting of the county ministerial association on the subject, "Swedish and English Protestantism Compared." He also addressed the Algonquin Club, a young men's organization of Holy Trinity Church, Iron Mountain. This club has eighty-five members in good standing. Only two years old, it has acquired a pool table, a billiard table, gymnastic apparatus, a piano, and a large number of chairs. The boys have supported their organization chiefly by their own efforts. The club rooms are rented and are open every day in the week. The parish hopes to have a parish house soon so that the boys can have a better equipment and be in closer touch with the ideals of Churchmanship. A large percentage are not Church members.

THE REV. LESTER BRADNER made the diocese a visit last week, in the interest of religious education. His attention was centered on Marquette, Negaunee, and Iron Mountain, with their surrounding country districts. He made a splendid impression on his hearers and increased interest and new zeal has entered the hearts of the Sunday school workers.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Sunday School Institute—Service for Naval Militia—Clerical Accession

THE TWELFTH annual session of the diocesan Sunday school institute was held under the auspices of the diocesan board of religious education on Saturday, May 8th, in Memorial Church and parish house, Baltimore. After the opening devotions, the Rev. William M. Dame, D.D., chairman of the diocesan board, delivered an address of welcome. Bishop Murray then made a short address, presenting certificates to the ten teachers who have completed the first year course in child study and methods of teaching, and also awarding certificates from the General Board of Religious Education to the seven teachers who have completed the second year course. Miss Helen I. Jennings of Trinity Church, Pottsville, Pa., gave an interesting and suggestive address on "The World of the Boy and Girl." Afterward came a series of informal conferences for rectors and superintendents, with the Rev. William E. Gardner, D.D., as chairman. This was followed by an address on "The Making of Modern Crusaders," by Dr. Gardner. After supper opportunity was given to view the interesting exhibit of the work and methods of the Sunday schools of the diocese. At 8 P.M. there was a mass meeting, with addresses by Dr. Mitman and Dr. Gardner. Bishop Murray closed the meeting with a summary of the thoughts suggested by the speakers.

THE ANNUAL service of the state naval militia, Ralph Robinson, commander, was held on the evening of Ascension Day, May 13th, at Christ Church, Baltimore, the rector of which, the Rev. Edwin B. Niver, D.D., is

chaplain of the brigade. There was special music by the vested choir under the direction of J. Norris Hering, organist and choirmaster, and an address was delivered by the Rev. William G. Cassard, D.D., chaplain at the United States naval academy at Annapolis.

THE REV. A. D. APPLETON, who until recently was pastor of the First Baptist Church of Lansford, Pa., has resigned his pastorate and became a candidate for holy orders in the diocese of Maryland. Bishop Murray has appointed him a lay reader and placed him in charge of the services at St. Matthew's Church, Oakland, Garrett county, which is now without a rector. Mr. Appleton is a Pennsylvanian, about 30 years old, and was reared in the Church.

MICHIGAN CITY

JOHN HAZEN WHITE, D.D., Bishop.

Service of Acolytes in Elkhart—Confirmation Statistics

THE ANNUAL service of the acolytes of the diocese was held in St. John's Church, Elkhart, Saturday morning, May 8th. There were present six priests and forty-five acolytes. The Holy Communion was celebrated by the rector of the parish, the Rev. W. W. Daup. The service was sung by the servers, led by the choir of the church. The sermon was preached by the Ven. James A. Baynton, Archdeacon of the diocese. After the service luncheon was served by the ladies of the parish. In the afternoon, after the usual business meeting, the boys were entertained by the men of the church. The service will be held next year in Christ Church, Gary.

A STUDY of recent confirmation classes in the diocese reveals the fact that there have been 78 confirmations from Church members and 107 of non-Church members. Those from other Churches include 38 Methodists, 17 Presbyterians, 14 Roman Catholics, 13 Lutherans, 12 Congregationalists, 6 Baptists, 2 Christian Science, 2 Campbellites, 1 United Brethren, 1 Dunkard, 1 Universalist.

MILWAUKEE

W. W. WEBB, D.D., Bishop

A Sacrifice of Filial Love

"HERE," writes a Boston correspondent, "is an item from the *Transcript* worth featuring in your Milwaukee news. It is quite correct:

"Remarkable courage has been displayed by the Rev. William MacCartney, formerly of

Cambridge and a communicant of the Church of the Advent, but now rector of a church at South Milwaukee, Wis., to save the life of his mother. Mrs. MacCartney had undergone a dangerous operation at the Massachusetts General Hospital and was not expected to recover. The only hope was transfusion of blood and her son consented to sacrifice some of his in this treatment. Mrs. MacCartney rallied somewhat at once, though her condition remains serious."

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

"The Missionary Host"—G. F. S. Gives Supper

SATURDAY EVENING, May 8th, the newly formed Girls' Friendly Societies of St. Louis gave a supper at St. Peter's Church (Rev. Z. B. T. Phillips, rector), with the Alton branch of the G. F. S. as guests. There were about 120 girls present and quite a number of interested women. The Rev. Charles F. Blaisdell, rector of the Church of the Holy Apostles, addressed the girls, and Mrs. Dorsey, secretary of the Alton branch, gave a most interesting talk on the G. F. S. in Alton. Since Miss Sibley was here in March three large branches of thirty to forty members each have been formed in the city, and this supper, the first united G. F. S. gathering ever held here, was most successful in inspiring the girls with the friendly spirit of the G. F. S.

THE MISSIONARY HOST, a missionary society of the Sunday school children of the Church in St. Louis and vicinity, met Sunday afternoon, May 9th, at the Odeon. There were 1,200 children present and they gave an offering to the Bishops of \$1,320, the largest offering ever given by the children. This year the usual bands and martial music were omitted and the children marched in singing hymns of peace.

NEWARK

EDWIN S. LINES, D.D., Bishop

Brotherhood Assembly in Orange

THE NEWARK local assembly, Brotherhood of St. Andrew, will hold its annual meeting and conference in Grace Church, Orange, N. J., on Saturday, May 22nd. At two o'clock the Junior conference will open. The business meeting is appointed for four o'clock, and the Senior conference follows. Supper will be served at six o'clock. At 7:45 there will be a short service with address:



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NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Quiet Day in Christ Church, Elizabeth

ROGATION TUESDAY a quiet day was conducted for women in Christ Church, Elizabeth (Rev. Paul F. Hoffman, rector), by Father Huntington, O.H.C. There were about one hundred women present. Three meditations were given based on the parable of the laborers in the vineyard. At two o'clock intercessions were said. The luncheon was furnished by the women of the church.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

A New Plant for St. Andrew's, Cleveland

ST. ANDREW'S CHURCH, Cleveland (Rev. B. W. Paxton, rector), will leave its old plant after this month, as a new plant and site is to be secured June 1st. A large settlement and social work is planned, doing all the work characteristic of a Y. M. C. A. centre, but under the control of the Church.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Junior Auxiliary—Ascension Day Festival Service
—Choir Festival

THE JUNIOR AUXILIARY of the diocese held a rally on Tuesday, May 11th, at St. James' Memorial Church, Pittsburgh, in behalf of St. Luke's Hospital, Tokyo, at which an address was made and pictures shown by Mrs. Charles Hancock. The meeting was well attended, and supper was served at its close. The Juniors are to have a lawn fete and sale on Saturday, May 22nd, afternoon and evening, in a central location, the proceeds to go toward the sum of \$1,000 which the Pittsburgh Juniors are endeavoring to raise for the hospital.

THE COMBINED choirs of over one hundred voices of Calvary and Trinity Churches gave a festival service in Calvary Church, Pittsburgh, on Friday evening, May 14th. A quartette of trumpets was used to augment the organ music. A half-hour recital before the service was given by the organist of Trinity Church, and the address was delivered by the Rev. E. S. Travers, rector of Trinity Church.

THE CHURCH of the Ascension held its annual Ascension Day Festival on the evening of Ascension Day, when music appropriate to the occasion was sung by the choir, and the sermon preached by the Rt. Rev. Dr. J. H. Van Buren. The service was attended by many of the delegates to the diocesan convention.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Annual Meeting of Diocesan Auxiliary—Galesburg Deanery

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held at St. Peter's Church, Canton, on Rogation Tuesday, May 11th. The Rev. J. H. Dew-Brittain of St. James' Church, Griggsville, celebrated the Holy Eucharist at 7:30 A.M. At 10:45 the Rev. H. A. Burgess, rector, said the Litany, followed by a missionary sermon by the Rev. H. L. Bowen, rector of St. Paul's Church, Peoria. Delegates were present from fourteen out of twenty-four local branches and from three junior branches. One new branch, St. Thomas', Bushnell, and one revived branch, St. Andrew's, Peoria, were reported. The report of the educational secretary showed that mission study classes, both of men and women, had been conducted

in an increased number of parishes. The Rev. George Long, being called upon, gave a summary of the results of the diocesan missionary survey recently made by him. A committee was appointed to draw up a new Constitution. The general missionary was requested to present a report of the work of the Auxiliary to the next meeting of the diocesan synod. Bishop and Mrs. Fawcett were unavoidably absent, and a telegram of greeting and regret was sent them by the Auxiliary. The next annual meeting is to be held in St. Paul's parish, Warsaw.

A MEETING of the Galesburg deanery was held at Grace Church, Friday, May 14th, in connection with the visit of the Rev. L. C. Lewis, of the Western Theological Seminary, to the educational institutions in Galesburg and vicinity. There were two celebrations of the Holy Eucharist, one by the Rev. L. B. Hastings, rector of St. Alban's School, and the other by the Rev. William M. Gamble, of the Church of the Good Shepherd, Quincy. At the latter service the Rev. Mr. Lewis preached an inspiring sermon *ad clerum*. At the afternoon session the Rev. J. M. D. Davidson, the rural dean, presided, and the Rev. H. A. Burgess of Canton was elected secretary. Addresses were made by Mr. Franklin Spenser, field secretary of the Brotherhood of St. Andrew for the mid-west; by the Rev. G. S. A. Moore, rural dean of Peoria; and by the Rev. George Moore, rural dean of Quincy. A number of the clergy of the diocese outside of the deanery were present, and it was resolved to make the meetings of the various deaneries diocesan-wide gatherings, so far as possible, and to invite the laymen to participate.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Anniversary Day of Grace Church, Providence—
G. F. S. Annual Meetings

THE GIRLS' FRIENDLY SOCIETY of Rhode Island will hold their annual series of meetings May 15th, 20th, 21st, and 22nd. Most of the meetings will be held at St. John's Church, Providence (Rev. J. Frank Scott, rector). Saturday, at 3 P.M., candidates' service, with sermon by the Bishop; Thursday, 3:30 to 5:30 P.M., reception by the diocesan president, Miss Mary B. Anthony, at Grace Church parish rooms; 6 P.M., supper at Bishop McVicker House, and the reading of reports; 8 P.M., social service mass meeting in St. John's, with address by the Rev. J. Howard Melish, D.D., of Brooklyn, followed by a question box forum in the parish house, led by the Hon. Rathbone Gardner; Friday, 10 A.M., corporate communion; 11 A.M., meeting of the council; 2:30 P.M., meeting of the department for missions, with demonstration of a mission study class conducted by Deaconess Dahlgren; 4 P.M., meeting of the department for holiday house; 8 P.M., meeting of the department for candidates; speaker, Miss Edith M. Terry of New Bedford, Mass. Saturday, at the parish house of the Church of the Redeemer, a pageant will be given at 2:30 P.M., entitled *Scenes from G. F. S. Life*, and a play, *Sunbonnets*, the former given by seven G. F. S. branches, and the latter by the branch at Coventry, one of the rural missionary stations. At 4:30 P.M., in St. John's Church, will be held the annual service, the preacher being the Rev. Ernest deF. Miel, D.D., of Hartford. At 7 P.M. there will be given an illustrated talk on Girls' Friendly Society summer vacations from East to West.

FOR two years Grace Church, Providence (Rev. Frank Warfield Crowder, rector), has observed Ascension Day as the parish anniversary day. This year the services were arranged at unusual hours, so that many who could not break their usual weekday engage-

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ments might attend. The order for the day consisted of a celebration of Holy Communion at 7 A.M., Morning Prayer and Holy Communion at 11:30 A.M., with sermon by Bishop Hulse of Cuba, and Confirmation at 8 P.M., administered by Bishop Perry. At 7 A.M. the Sunday school choir sang the music of the service, and a breakfast was served in the parish house. The regular choir of men and boys, under the direction of Mr. A. Lacey-Baker, Mus.B., rendered the music at the other two services. There was a class of sixty-six presented for Confirmation.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Lecture by Rev. H. D. Phillips—Institution Service

ON the evening of Tuesday, May 11th, in spite of a downpour of rain, a large assembly nearly filled the auditorium of the high school at Florence to hear the Rev. Henry D. Phillips lecture with stereopticon views on his most remarkable and successful work at La Grange, Ga. It is what he calls his applied Christianity. It was a most interesting revelation. Mr. Phillips is considering a call to become chaplain of the University of the South, to succeed the late lamented John Cannon.

ON the Fourth Sunday after Easter the Bishop instituted the rector of the Church of the Holy Communion, Charleston—the first time the office of Institution was ever held in that city.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Growing Work in Cape Charles

EMMANUEL CHURCH, Cape Charles (Rev. M. Colgate Daughtrey, rector), for the past ten months has been showing what it could really do by having a rector of its own. Since last August the church's membership has increased from forty-four to seventy-seven, a substantial brick rectory has been built and about half paid for, and a wide concrete walk has been placed around the outside of the property. The congregation have worked zealously to beautify the interior of the church and have placed therein, as gifts and memorials, a handsome alms box, vestment cases, a litany desk, attractive hangings and laces, a new carpet, brass vases, a large service book, electric candelabra, a beaten brass memorial alms bason, and a costly brass pulpit given through the rector, who was a graduate of Princeton, by Trinity Church of Princeton. Many other minor improvements have been made by the men of the parish themselves. Recently the children of the Sunday school presented the mystery play, *The Little Pilgrims and the Book Beloved*. There were on the stage nearly forty children and choristers.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Annual Meeting of G. F. S.

THE GIRLS' FRIENDLY SOCIETY of the diocese held its nineteenth annual meeting on May 2nd and 3rd. At a corporate Communion Sunday morning the Bishop was celebrant, and at an evening festival service in St. Mark's Church the rector, the Rev. C. R. Stetson, was the preacher. The annual meeting of the council was held Monday at Epiphany parish hall, when reports were read from nearly all the eighteen branches. The society now has over one thousand members. It conducts a holiday house at Sandy Spring, Md., where 125 girls made vacation last year. It has a lodge in Washington, giving a home to twelve girls at reasonable rates. It sustains tea rooms in an office building, where

tea is served every Sunday afternoon and where every girl or woman who cares to come is made welcome, with her friends, be they men or women. A quiet day for women was conducted in Holy Week by Father Harrison, O.H.C., and its helpfulness was so great that the society has decided to make it an annual event, asking the Holy Cross Order to recommend a trained conductor. Father Hughson will act next year. The society is in good financial condition, has a modest endowment, owns its holiday house without encumbrance, and has made many small and a few large gifts during the year. The final meeting of this occasion was on Monday evening, when the members and their young men friends were entertained at a dance, between five and six hundred people attending.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Meetings in Battle Creek—Woman's Auxiliary—Juniors

THE WOMAN'S AUXILIARY and the Junior Auxiliary held their annual meetings in St. Thomas' Church, Battle Creek, on May 11th and 12th. The meeting of the former came on Tuesday, Bishop McCormick being the

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celebrant at the opening service at 10 o'clock. The reports read at the 11 o'clock meeting showed growth, the treasurer telling of the best financial year in Auxiliary history. Mrs. Carroll Bates told of the Minnesota idea, and the plan by which members took one-day trips into neighboring missions to start new branches. The Rev. C. E. Betticher of Alaska gave a stereopticon lecture in Willard Memorial Library, and on request he repeated it on Wednesday for the benefit of the Juniors. A reception given for the Juniors in the evening was attended by delegates of both organizations and addressed by Miss Elizabeth Thomas of Detroit and by Mr. Betticher. The Junior programme was carried out on Wednesday.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Annual Meeting of the Woman's Auxiliary

THE DIOCESAN branch of the Woman's Auxiliary convened in annual session at Grace Church, Kansas City, on Thursday morning, May 6th, at 10:30. After the opening service in the church, the gathering was called to order in the assembly room of the parish house, when reports and other matters were presented for discussion. The afternoon business session was addressed by Bishop Partridge, Archdeacon Johnson, and the Rev. E. H. Eckel, secretary of the Province of the Southwest. On the preceding Wednesday afternoon a most successful reception was given to the diocesan officers at the home of the president, Mrs. J. D. Ritchey. On Saturday of the same week the Junior Auxiliary had their meeting at St. George's Church.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Men's Clubs and Brotherhood Chapters—New Church in East Rochester

WEDNESDAY EVENING, May 12th, Archdeacon Davis broke ground for a new church in East Rochester. Services were first held in this neighborhood about twelve years ago, but after a time were given up, until renewed last March. Enough money is in hand to enclose the building and make it habitable. The work of completing the edifice will be carried on from time to time as funds become available. No debts are to be incurred. The work of construction will be done largely by volunteers, under the supervision of the Archdeacon. The work of excavating for the foundation has been begun and it is expected that within a week the masons will be able to erect the basement foundations, which are to be nine feet high. The basement, which will be used for Sunday school and social purposes, will be of brick and cement block construction, while the church proper will be a frame building. The site chosen is a central one.

A MEETING of the men's clubs and chapters of the Brotherhood of St. Andrew in the city and vicinity was held at St. Mary's-on-the-Hill, Buffalo, on Saturday evening, May 15th, at which time the Rev. Charles E. Betticher of Alaska delivered a lecture on the Church's work in Alaska, illustrated with lantern slides. In the afternoon of the same day Mr. Betticher addressed the members of the Buffalo district of the Auxiliary, who were the guests of the Ascension branch.

CANADA

Meetings—B. S. A. Work—Rev. Allan Shatford Accompanies Regiment to the Front

Diocese of Algoma

AT THE vestry meeting for St. Paul's Church, Fort William, the report read was very satisfactory, the contributions for the year amounting to nearly \$10,000. Bishop

Thornloe held an April confirmation in St. Paul's.

Diocese of Calgary

THERE was a good deal of discussion on a paper on the "Inspiration of the Bible," at the meeting of the archdeaconry of Red Deer, in St. Luke's parish hall, Red Deer. The quiet day was conducted by the Rev. A. W. Savage of the Southern Alberta mission. A large number of the clergy of the district were present.

Diocese of Huron

THE SPECIAL prayers appointed by the Archbishop of Canterbury were used at the memorial service in Trinity Church, Galt, for those Canadians who lost their lives in the recent great battle in Flanders.—THE PARISH of Dutton has received a legacy of \$1,000 from the will of the late Stephen Backus.

Diocese of Montreal

THE CHURCH of St. James the Apostle was crowded to the doors and out into the porches on the occasion of the farewell sermon of the rector, the Rev. Allan P. Shatford, May 9th. He left with the regiment of which he is chaplain on the evening of May 10th. The preacher

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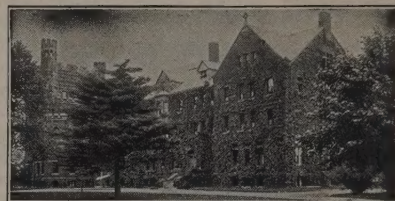
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spoke of some of the problems of the war, declaring that the Cross was being uplifted through the tremendous sacrifices now being made by men and women of all classes. It was evident he had in mind the terrible loss of life on the *Lusitania*, the sinking of which was the theme of many sermons in the city churches May 9th. In the absence of the rector, the Church of St. James the Apostle will be in charge of the Rev. F. E. Baker, with whom will be associated the Rev. Canon Kittson.

Diocese of Niagara

THE FORTIETH anniversary of the founding of the diocese will be celebrated at the annual meeting of the diocesan synod, which will be held this year in Hamilton, May 26th and 27th. A special order of service has been arranged, and amongst those who are to give addresses are Archbishop Hamilton, formerly Bishop of Niagara, and Bishop Du Moulin of Toledo, a son of the late Bishop Du Moulin of Niagara.—AT THE last meeting of the diocesan executive committee it was announced that negotiations are being made for reciprocity in some of the beneficiary funds between Niagara and the dioceses of Montreal, Ottawa, and Ontario.

Diocese of Ontario

AT MORNING service in St. George's Cathedral, Kingston, April 25th, mention was made that it was the anniversary of the founding of the congregation, 131 years ago. It first came together in a room in the barracks on St. George's Day, 1784. The first church building was erected seven years later. The Bishop of Kingston preached.—ARRANGEMENTS for summer schools, Sunday school conferences, and other gatherings were made at the April meeting of the rural deaneries of Leeds and Grenville in Trinity school-house, Brockville. Bishop Bidwell preached at the deanery service.

Diocese of Toronto

THE SYNOD of the diocese will meet on June 8th, the preacher at the opening service to be Bishop Thornloe of Algoma.—THERE was a very impressive service in St. Paul's, Toronto, when the Toronto University Base Hospital, with a membership of over three hundred, attended. There were thirty-eight doctors and seventy nurses with about two hundred other members.—THE MEMBERS of the Toronto chapters of the Brotherhood of St. Andrew, who have done so much good work amongst the soldiers at the exhibition camp, have made application to continue the work on the same lines at the training camp at Niagara. The Twentieth Battalion tendered warm thanks to the Brotherhood. "We feel that the mere expression of thanks is inadequate when we consider all that has been done for us by this splendid organization," was stated in the address. The gifts of the field kitchens, the band instruments, and the sum of \$1,100 and other gifts are gratefully referred to by the soldiers.

Educational

AT KEMPER HALL, Kenosha, Wis., the commencement address will be given by the Bishop of Indianapolis. The exercises are appointed for Thursday morning, June 3rd. There will be nine graduates.

THE REUNION of the alumni of Berkeley Divinity School, Middletown, Conn., for the sixty-first anniversary of the school will be held Tuesday, June 1st. The service in the chapel will be held at 5:30 P. M., with a sermon by the Rev. Charles O. Scoville of the quarter-century class of 1890, rector of Trinity Church, New Haven. At this time there will be elected by the alumni, under an amendment of the charter, six additional

trustees from their own number, two to serve for one year, two for two, and two for three years.

THE FACULTY of Berkeley Divinity School have recently announced their intention of appointing at or before the close of each academic year, beginning with 1916, to the recently endowed fellowship in memory of the late Rev. John Henry Watson, some member of the graduating class, or of one of the five preceding classes, who, in their judgment, is worthy of the appointment, and who engages to pursue an approved course of graduate study at the school or some other institution of learning. The fellowship may, if the faculty so determine, be held by the same graduate for two consecutive years.

THE ALUMNI lecturer on pastoral theology for this year at Berkeley, the Rev. Walter Coe Roberts, of the class of 1879, rector of St. Mark's Church, Mauch Chunk, Pa., has completed a course of four lectures on the holy days of the Church. On Tuesday evening, May 4th, after a reception with supper for the members of the school at the Dean's residence, the Rev. John W. Chapman, for twenty-eight years missionary in Alaska, gave a very interesting and instructive address.

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